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TABLE OF CONTENTS.

					Page.
Report on Sanskrit Manuscripts for	(1)	quarter	July to September	1880	1
Do.	do.	(2)	Do. Oct. to December	1880	1
Do.	do.	(3)	year	1880-81	10
Do.	do.	(4)	quarter April to June	1881	23

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No. 1691.

FROM

LIEUT.-COL. W. R. M. HOLROYD,

Director of Public Instruction,

Punjab,

To

W. M. YOUNG, ESQUIRE,

Secretary to Government, Punjab,

CIVIL DEPARTMENT.

Lahore, 23rd October 1880.

SIR,

In continuation of my No. 1250, dated the 11th August, I have the honor to submit, for the information of Government, a copy of No. 15, dated 6th October, with enclosure, from Pandit Káshi Náth Kunte, containing his report on the progress made in the compilation of the Catalogue of Sanskrit Manuscripts for the quarter ending the 30th September 1880.

I have, &c.,

W. R. M. HOLROYD,

Director of Public Instruction, Punjab.

Copy of a letter No. 15, *dated 6th October* 1880, *from Pandit Káshi Náth Kunte, Compiler of Catalogue of Sanskrit Manuscripts, to Lieut.-Col. W. R. M. Holroyd, Director of Public Instruction, Punjab.*

I have the honor to submit my report on the Catalogue of Sanskrit Manuscripts for the quarter ending the 30th September 1880

2. In this quarter I looked over and catalogued 550 Sanskrit manuscripts; 326 belonging to the library of Pandit Jwálá Datta Prasáda, grandson of Pandit Madhusúdana, deceased, and 224 to that of Pandit Bhagawán Dás, Assistant Professor, Government College, Lahore.

3. Pandit Jwálá Datta Prasáda's library is now all but finished. I have examined and catalogued nearly 2,800 manuscripts in it, and there remain now only a few bundles of stray leaves and some few books written in the Oriyá, Telagu and Támili characters with which no one is conversant here. If, however, the owner of the library were to allow the books to be sent to Madras or Calcutta, their contents could be easily deciphered, but I am afraid he would not like to have his books taken away from him even for a time.

As to the bundles of rotten papers and stray leaves, I beg to say that I have catalogued some of the books that could be put together, and as it is likely that very few books will be found in the remaining bundles, it does not seem worthwhile to spend any portion of the next quarter in ransacking them for some more books. It would be better to have a look at them some other time. Hence, in the next quarter, I propose to examine another library at Gujránwála, a list of which has long been in my possession and which contains books on the Jáin religion.

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Of the books belonging to Pandit Jwálá Datta's library, examined in the quarter under report, 27 are old and rare. Their names, and particulars concerning them, are inserted in the statement hereto annexed. From a glance at the statement it will appear that some very rare manuscripts of Yoga, Vaidyaka and Jáin literature have been found. One book found in this quarter is a very rare one indeed. It gives a description of the various sorts of elephants, their diseases, cures, food, &c.; but it is a matter of regret that the work is not complete. It was composed by an author in the reign of Feroz Sháh, the latter being very fond of elephants.

4. The second library, viz., that of Pandit Bhagawán Dás, contains 400 books in all, of which 224 are manuscripts. This is also a valuable library on a small scale. Twenty-six uncommon books have been found in it which are all shewn in the accompanying statement, from which it will be seen that this library contains three or four books on Dharam-Sástram (Law), which could not be found even in the library of Pandit Jwálá Datta Prasáda, the most important library, I believe, in the Punjab. A very rare commentary on Kávyaprakásá (a work on Rhetoric) has been found in this library. It does not however contain manuscripts older than those of the sixteenth century.

The owner of this library, Pandit Bhagawán Dás, did not raise any objection in shewing his books to me, and I had no trouble in preparing a catalogue of those books, for they were all properly arranged.

The Pandit has also given me information as to other libraries in Lahore, and told me of a library of Pandit Braj Lál, containing some very excellent manuscripts. Through Pandit Bhagawán Dás I have asked Pandit Braj Lál to send me a list of the books in his library, and the Deputy Commissioner of Lahore has also been kind enough at my request to direct him to prepare the list. On receipt of the list I shall begin to examine this library.

As Pandit Bhagawán Dás is an old resident of Lahore, I hope to receive some more valuable information from him.

5. In this quarter I have been able to secure an excellent writer of Devanágri. At present he is not engaged as a regular employé, but is paid according to the amount of work done. Six books named below have been copied in this quarter—

1. Jina Vansávalí.
2. Gautama-Kulakam (or Laddhá Naráh).
3. Gautama Kulaka Vrittih.
4. Gautama Kulaka-Vyákhyá.
5. Pramána-Khandnam.
6. Kavya prakása-Sanketah.

6. In conclusion I beg to state that the Deputy Commissioner of Umballa, at your request, has been kind enough to supply me with several lists of books belonging to the various Sanskrit libraries in the Umballa District. From the list in my possession it appears that three or four libraries in that district are worth seeing and cataloguing.

I also beg to add that if the Deputy Commissioners of Kángra and other hill stations would also send me lists of the libraries in their districts they would be of great service to me at the time of examining the libraries, and I should be able to form an estimate as to which district contains a comparatively greater number of Sanskrit books and of what Sástra.

No. 232.

FROM

LIEUT.-COL. W. R. M. HOLROYD,
Director of Public Instruction, Punjab,

To

W. MACKWORTH YOUNG, ESQUIRE,
Secretary to Government, Punjab,
CIVIL DEPARTMENT.

Lahore, 13*th February* 1882.

SIR,

I have the honor to submit, for the information of Government, Pandit Káshi Náth Kunte's reports on the compilation of the Catalogue of Sanskrit Manuscripts for—

(1) the quarter ending 31st December 1880,
(2) the official year 1880-81,
(3) the quarter ending 30th June 1881.

No report was received from the Pandit for the quarter ending 30th September 1881, as he was on privilege leave during the whole of that quarter. The Pandit, however, brought up the arrears of the previous quarter during his leave.

I regret very much the delay that has taken place in the submission of these reports, which is owing to some disorganization in my office. Such delays will not be allowed to occur in future.

The Pandit, in para. 22 of his report for 1880-81, proposes that the books "specially treating of the religion of the Jáins (*Angas Upangas* with Sanskrit "commentaries) be copied and preserved in the Punjab Government Library, and "some very old and rare manuscripts be purchased, if possible. The Orientalists "of Europe, and such Natives as take an interest in archæological and literary "researches, will find them very valuable. The field of the Jáin religious literature "may be said to be yet unexplored, for very few find access to their sacred "libraries. Dr. Bühler has no doubt succeeded in accumulating a store of Jáin "books; but they are kept in the libraries at Púná and Bombay, and cannot be "of great use to those living in the Punjab."

A separate report will be made to Government on this subject after ascertaining whether the owner will consent to part with the manuscripts to which the Pandit refers, and the probable cost of copying books specially treating of the religion of the Jáins (*Angas Upangas* with Sanskrit commentaries).

In para. 28 of the same report the Pandit recommends the publication of the catalogue of the library of Pandit Jwálá Datta Prasáda of Lahore, in one volume, and those of the remaining four libraries in a separate volume. The Pandit has been asked to submit certain necessary information on this subject, on the receipt of which a separate reference will be made to Government.

I have, &c.,
W. R. M. HOLROYD,
Director of Public Instruction, Punjab.

No. 22.

To

LIEUT.-COLONEL W. R. M. HOLROYD,

Director of Public Instruction, Punjab.

SIR,

I have the honor to submit my report on the preservation and collection of Sanskrit Manuscripts in the Punjab, for the quarter ending the 31st December 1880.

The first fortnight of this quarter I spent in looking into the bundles of rotten and stray leaves of the library of Pandit Jwálá Datta Prasáda—an account of which has already been given in my previous reports. I succeeded in putting together 50 books more, which have also been catalogued. Of these 50 manuscripts, 28 are old and rare, and an account of them is inserted in the statement hereto annexed. From a glance at the statement, it will appear that many poems in the Hindi language have been discovered treating of various subjects: Vaidyaka, Rhetorical and Philosophical. These were written by the most celebrated Hindi poets of old.

Pandit Madhú Súdána, grandfather of Pandit Jwálá Datta Prasáda, the present owner of the library, was fond of Hindi poetry, and this is not to be wondered at, for he was both almoner to Mahárája Ranjít Singh and public expounder and reciter of the Puránas. The Pandits employed in the Courts of Rájás, and the Gusáíns (Gosvámís) engaged in expounding the Puránas, are required to be well versed in Hindi reading and to be full of illustrations, parallel passages and quotations from Hindi poets, with a view to please the minds of the Rájás, and to amuse and rivet the attention of the audience and impress the mythological stories on their memory. Those Pandits who, in expounding the Puránas, embellish their narration by reciting Hindi verses and mentioning various incidents illustrative of the subject in hand, are as a rule most successful in delighting the hearts of the people at large, have the largest gatherings to hear their lectures, and earn most money for the trouble. For this very reason, Bábá Bhágwat Dás, a celebrated monk of late, had often a crowd of 2,000 men at his door to hear him expound the Puránas, and acquired such a deal of wealth that he lived like a Rájá.

Pandit Madhú Súdána was also a man of this description and hence a number of Bháshá books is also to be met with in his grand library. Some bundles of stray leaves and rotten paper still lie untouched, which I hope to look over at some future time, when I shall come again to Lahore to examine the libraries of Pandit Brij Lál and others. This time, however, I did not think it advisable to lose much time in looking them over, and I came to Gujránwála with a view to examine two valuable Jáin libraries here, the lists of which had been supplied to me beforehand by Lálá Munshí Lál, M. A., Head Master, District School, Gujránwála.

These two libraries at Gujránwála, one belonging to Basanta Rikhi Púja, and the other under the supervision of the Jáina Committee, contain many excellent and rare books of Svetámbari Jáinas and some also of Digambarís. I had also come here before in 1879 to examine the library of Pandit Dilá Rám containing about 500 books in all. About eight or nine hundred books are likely to be found in these two libraries. On my arrival here, this second time, in consequence of closer acquaintance with the Pandits of this city, it has been found that besides these three libraries, there are others of note, containing some

very fine books. Hence this small town has turned out to be a store-house of Sanskrit manuscripts. At first I was surprised how this could be; but the old inhabitants of this city say that a great many Sanskrit manuscripts were brought here in the time of Rájá Mahá Singh, father of Mahárája Ranjít Singh and Pandit Jwálá Datta related to me the following story :—

During the eighteenth century, in the city of Jambú, there was a Rájá, Ranjít Deva by name. He had a great taste for learning and had accumulated a vast library from all parts of Hindustán. Many Pandits graced his court. This Rájá belonged to the same family from whom Mahárája Gulább Singh, ruler of Jambú and Káshmír, was descended, but the present Rájá of Jambú is not lineally descended from the family of Ranjít Deva. There is an old Mandi in the city of Jambú which is still known as built by Rájá Ranjít Deva. In this Mandi there is an old edifice built by Rájá Ranjít Deva himself, where every new Rájá who is to succeed to the Ráj is seated on the Gaddí and crowned. This house is considered sacred both by the Rájá and his subjects. The descendants of Rájá Ranjít Deva are still in Jambú, but they have no concern with the Ráj, and live like common people.

In Sambat 1840 (corresponding to A. D. 1788), Mahá Singh, father of Ranjít Singh, invaded Jambú, conquered it and wrested it from the hands of Ranjít Deva. He imprisoned the Rájá and gave the city up to plunder. The Sikh soldiers, being tempted by the fine silk satchels of the books, made havoc in the library. But as the soldiery were an illiterate set of people and knew not the value of books, they merely took off the silk coverings and threw the books down into the streets to be trodden under feet. Men of learning, however, picked up some of those books and brought them to the Punjab. Mahá Singh also caused many books to be loaded on his camels and distributed them to the Pandits of his Darbár. When Ranjít Singh attained the summit of his glory and made Lahore his capital, these very books spread in the city of Lahore. Pandit Jwálá Datta says that many of the books, gotten by plunder at Jambú, are with Pandits Brij Lál, Rádhá Krishna Dádhia and Madhú Súdána Gosvámí of Lahore.

On my arrival here, I made the acquaintance of Basanta Rikhí Púja and Lálá Karam Chand Bhábará, manager to the library of the Jáina Committee mentioned above. Basanta Rikhí Púja made no objection to place the books of his library at my disposal, but Karam Chand raised an objection in shewing the books to me, stating that almost all the books belonging to the Jáina temple library treat of the Jáin religion, and according to the custom obtaining among them, they were entirely forbidden to shew those sacred books to any body, even if he were a Jáina, except the Jatís (or Yatís), Sádhús (or monks of the Jáina religion).

I did not, however, despair. I commenced examining the library of Basanta Rikhí Púja and got Ráe Múl Ráj, M. A., P. R. S., Extra Assistant Commissioner, Gujránwála, to send for the man and persuade him to relax the old rule in my favour. He relented to the extent that the books should be shewn to me on condition that I myself would not touch them. He would only allow me to read them from a distance, the books remaining in his hands all the while, and I should copy out their beginning, end, colophon, &c., and he would dictate their subject, number of lines, &c., to me. I thought this a great favor on his part, and, after finishing the library of Basanta Rikhí Púja, I began to work at this second library. For about a week I was compelled to abide by the above conditions, but gradually the Lálá consented to hand over the books to me one by one, and then of course I felt no difficulty in carrying on the work of compilation. But the impediments raised by the Lálá at first have retarded my work. Besides, as the books in this library are all written in the Prákrita and Gujráti languages, with which the Pandits in these parts are not so familiar, and as Lálá Karam Chand could not give me more than three hours a day, I have been able to look over in this quarter a much smaller number of books as

compared with the preceding one.

Pandit Jwálá Datta Prasáda	...	50
Basanta Rikhí Púja	...	... 245
Jáina temple library	...	... 105
	Total	... 400

Only 400 books have been looked over as detailed above, and 300 of these have been catalogued.

Now before giving a short account of these two Jáin libraries, it will not be out of place if I make some few comments on the origin and history of the Jáina religion, with a view to throw some light on the subject in hand.

The following information about the Jáina religion I have been able to glean mostly from an examination of the books in these Jáina libraries, and from my personal interview with a Jáina mendicant here, and partly from the reading of the Bengal ~~Catalogue~~ Vol. III, Part I, by Dr. Rájendra Lál Mittra.

'Jáinism' is the name of a religion founded by Jina Deva or Jin-áchárya, and spread throughout Hindustán. It appears from the 5th Skandha of Srimad Bhágavata (one of the 18 Puránas) that this Jina Deva was an inhabitant of Kíkata, in the east of India, somewhere about Gayá. His son was named Buddha, the founder of Buddhism. This is the view taken by the Brahmanas of old, but the Jáina scholars state that 'Jina' means the conqueror and 'Jáina' signifies the religion of the Jinas; *i.e.*, of those who suppressed all the other religious sects and established a new religion of their own. They do not hold that 'Jina' was the name of a sage or founder of Jáin religion and that 'Buddhá' was the son of Jina. The sects of the Jáina religion are thus enumerated in Sabhá Sringárah, a treatise on Jáina religion :—

1. Digambari.	7. Dhúndhiyá.	13. Kauthulá Mati.
2. Ágamíya.	8. Lunká.	14. Karuá Mati.
3. Nigamíya.	9. Pása Chanda.	15. Sákára Mati.
4. Achalíya.	10. Kharatara.	16. Chandra Gachchhíya.
5. Punnamíya.	11. Bíjá Mati.	17. Pausálíyá.
6. Sádha Punnamiya.	12. Brahmá Mati.	18. Tapá Gachchha.

But in these days only three sects are well known, *i.e.*, Digambarí, Svetámbari and Dhúndhíyá. The main principles of all these various sects are generally the same, although there are some minor points of difference. For instance, the Digambarís do not allow salvation to women and restrict it only to men. They hold that when a woman, after undergoing 84 lakhs of transmigrations, transmits herself into the body of a man and performs virtuous deeds, then alone is she capable of attaining to salvation. Again they also hold that the images or idols of Tírathánkaras (religious leaders of the Jáina) ought not to be dressed in clothes, for according to their opinion these Tírathánkaras having discarded the world and its comforts, it is sacrilege to clothe them. Men should follow their example rather; as thus only can salvation be obtained.

Svetámbarís, on the other hand, allow salvation to women, and sanction the dressing and worshipping of and holding festivals in honor of the idols of the Tirathánkaras, just as the followers of the Vedas and Puránas worship idols.

Dhúndhíyás are also a branch of the Svetámbarís. The difference is only this, that the Dhúndhíyás discard the worship of the idols of Tírathánkaras. They observe, to a great extent, meditation or practice of Yoga and the preservation of animals. They are so mindful of the preservation of life that

they do not light a lamp at night, and have a piece of cloth tied before their mouths, for fear of killing insects by the heat of the lamp and their breath. They seldom walk by night. They say that in worshipping idols people light a lamp, offer scents to gods, and breathe freely, which is all against the doctrine of the preservation of life.

These three kinds of Jáinas are well-known. Of these three, there are actually two, and the principal doctrines of all are nearly one and the same.

All the Jáinís, as a general rule, believe in the Tīrathánkaras and consider them as spiritual leaders to the path of virtue, their preceptors and gods, and observe the doctrine of preservation of life and animals. Their sacred scriptures are the same.

The names of the twenty-four Tīrathánkaras are given below :—

1. Rishabha Devaji.
2. Ajita Náthaji.
3. Sambhava Náthaji.
4. Abhinandanji.
5. Sumati Náthaji.
6. Padma Prabhaji.
7. Supárśva Náthaji.
8. Chandra Prabhaji.
9. Suvidhi Náthaji.
10. Sítal Náthaji.
11. Śreyánsa Náthaji.
12. Vásúpújya Swámí.
13. Vimala Náthaji.
14. Ananta Náthaji.
15. Dharma Náthaji.
16. Sántí Náthaji.
17. Kunthu Náthaji.
18. Ari Náthaji.
19. Malli Náthaji.
20. Muni Suvrataji.
21. Nemi Náthaji.
22. Arishta Nemiji.
23. Pársva Náthaji.
24. Mahá Víra Svámi.

Of these, Mahá Víra Svámi, the last Tīrathánkara, taught the books of the Jáina religion to Gotáma and other disciples, and Sudharmá Svámi to Jambú Svámi, and thus the religious books of the Jáins made their way into the world.

"According to the Siddhánta-Dharma-Sárah, the Jáina scriptures are composed in fifty different works, collectively called the Sútras and sometimes the Siddhántas, and classed first under the two heads of Kalpa Suttras and Agamas, five works coming under the former and forty-five under the latter head ; and secondly, under eight different heads" or Vargas. (*Vide* Bengal Catalogue, Vol. III, Part I, page 67). The classification is given below :—

I.—ANGAS.

1. *Acháránga Sútram.*—Contains a description of the daily duties of the Jáin Yatís.

2. *Sugadánga Sútram.*—Refutes 363 different sorts of religions and establishes the Jáin religion.

3. *Sthánánga Sútram.*—Contains a description of names and qualities of substances that come between the numbers one and ten.

4. *Samaváyánga Sútram.*—Contains a description of names and qualities of substances that come between the numbers one and crore (ten millions).

5. *Bhagavatī Sútram.*—Contains a description of various sorts of souls and lectures on religious duties, as explained by Mahávíra Svámi to Gautama and other disciples of his. This Sútra is also called Vivíh Pannavatti or Vividha Prajnaptih.

6. *Jnátá-Dharma kathá Sútram.*—Contains various parables to induce a strong conviction in the Jáin religion and persuade others to become converts.

7. *Upásaka-Dasánga Sútram.*—Contains many stories of the true believers in the Jáin religion.

8. *Antagada Dasánga Sútram.*—Contains a description of those personages and causes that are efficient in removing all the sorrows to which a man is subject in this world.

9. *Anutarovaváí Sútram.*—Contains a description of Anuttara or Siddha Jáin who has been endowed with the highest or perfect state of knowledge.

10. *Vipáka Sútram.*—Contains a description of good or evil actions, and their results.

11. *Prásna Vyákarana Sútram.*—Contains an account of causes leading to evil actions, as well as of those keeping us away from evil actions.

There is one more Anga Sútra, which is named Drishti Váda; but now it has become obsolete. Some few Slokás of it are, however, cited sometimes as authority in support of some point. Hence, there are twelve Anga-Sútras of the Jáina religion, and each Anga has one Upánga. The Upángas are given below in the order of the Angas noted above.

II.—UPANGAS.

1. *Uvaváí Sútram.*—Contains a description of three different kinds of souls (Janma Siddha, Náraki and Jíva).

2. *Rájaprasntya Sútram.*—The story of Rájá Pradesi and the manner in which he obtained salvation under guidance of Kesi-kumára Svámi.

3. *Jívábhigama Sútram.*—An essay on the soul.

4. *Pannavaná Sútram.*—A dialogue on the state of the soul in hell.

5. *Jambú dvípa Pannavaná Sútram.*—Contains a description of Jambú Dvípa.

6. *Mahá Pannavaná Sútram.*—(Obsolete and extinct.)

7. *Súra Pannavati Sútram.*—Contains a description of Surya Loka (solar world).

8. *Nirayá-Valika-Sútram.*—The story of ten sons of Rájá Srenika who had left their paternal abode to assist their grand-father in some fight and were killed in battle. Their mother, it is said, was ignorant of their death and in her sorrow for their separation inquired of Mahá-vīra-swámi who was omniscient. It was from him that she learnt how the sons had been killed in battle and what transmigrations they had undergone.

9. *Vannhi-Dasánga Sútram.*—Gives an account of Andhaka Vrishni, the predecessor of Vásudeva, father of Sri Krishna.

10. *Kappavádinsiyá Sútram.*—Relates the history of holy personages, seated in the Kalpávatansaka Vimána.

11. *Pupphiyá Sútram.*—Contains an account of holy personages, seated in the celestial chariot (Pushpaka).

12. *Puppha Chulia Sútram.*—Contains an account of the female disciple of Mahá Vírá Svámi named Pushpa Chúlá and of her female attendants.

Thus there are twelve Upángas.

III.—MULA SUTRAS.

1. *Avasyaka Sútram.*—Consists of six parts :—

(1.) *Sámayikam.*—Looking at all beings with the eye of equality. It literally means seeing, feeling and acting with impartiality.

(2.) *Chauvi Sattha.*—In praise of 24 Tīrathánkaras.

(3.) *Vandaná.*—Salutation and respect to be paid to Sádhús or holy personages

(4.) *Pratikramana.*—The act of recalling to mind one's evil actions confessing them before the idols of Tīrathánkaras, with a view to forgiveness and performing penances in return.

(5.) *Káyotsarga Sútram.*—On the separation of the soul from the body.

(6.) *Pachchakkhána* (Pratyá Khyána).—The renunciation of all worldly pleasures.

2. *Víseshávásyaka Sútram.*—In this is contained a detailed explanation of what is written in the Ávasyaka Sútram.

3. *Dasa Vaikálika Sútram.*—Contains a description of Ahinsá (not murder), and other religious principles.

4. *Pákshika Sútram.*—Gives an account of all what is to be done by the Sádhús in every fortnight.

IV.—KALPA SUTRAS.

1. *Uttráddhayana Sútram.*—This is a supplement to the Acháránga Sútra and according to some to the Dasa Vaikálika Sútra. This is a lecture on true knowledge and religious duties of the Jáina-Yatís.

2. *Nisítha Sútram.*—On the duties of Sádhús, and the fines and penalties to be imposed on them when they neglect them.

3. *Kalpa Sútram.*—A short biography of Mahá Víra Svámi, one of the Tírathánkaras.

4. *Vyavahára Sútram.*—The religious duties of the Sádhús.

5. *Jitakalpa Sútram.*—An explanation of the sins of Siávakas and their penances and fines.

V.—CHHEDAS.

1. *Mahánísitha Brihad Váchana.*
2. *Mahánísitha Laghu Váchana.*
3. *Mahánísitha Madhyama Váchana.*

These three books treat of the penances to be performed by the Sádhús in a detailed, abridged, and middling manner, respectively.

4. *Pinda Niryuktih.*—On the cause of hunger, and the nature and kind of food to be taken.

5. *Augha Niryuktih.*—On the duties of Sádhús.

6. *Paryushaná Kalpah.*—Contains directions as to the manner of observing fasts and hearing the Kalpa Sútra from the 12th day of Bhádon Badi (dark fortnight) to the 4th or 5th day of Bhádon Sudi (lunar fortnight).

VI.—PAYÀNNAS (*Miscellaneous*).

1. *Chatússárana Sútram.*—On the four Saranas or protections—

(1.) *Siddha Saranam.*—Coming under the protection of a Siddha or sanctified person.

(2.) *Sádhu Saranam.*—Coming under the protection of Sádhús or monks.

(3.) *Kevali Prápya.*—Dharma Saranam—Coming under the protection of the first 'Arhanta.'

(4.) *Arihanta Saranam.*—Coming under the protection of the 24 Tírathánkaras.

2. *Pachchakkhana Sútram.*—Directs the renunciation of all worldly things.

3. *Bhakti Parijnána Sútram.*—Directs as to how a man should abstain from food.

4. *Mahá Pachchakkhána Sútram.*—Pachchakkhána Sútram amplified.
5. *Tandula Vaitálika Sútram.*—The state of a child in the womb, its birth, &c.
6. *Chandá Vijaya Sútram.*—Contains an account of witchcraft, magic and mysticism.
7. *Gani Vijaya Sútram.*—Astrology according to the Jáinas.
8. *Marana Samádhi Sútram.*—On the preparation for death.
9. *Devendra Stavanam.*—Panegyrics on the Tírthánkáras by Deva and Indra.
10. *Santhárá Sútram.*—Directions to be read to Sádhús at the time of their preparation for death.

VII. Nandi Sútram.—A glossary of the above named Sútras, and a description of five Jnánas (or knowledges).

VIII. Anuyoga Dvára Sútram.—Gives an account of the method of defining and explaining the Sastras.

These are the fifty principal works, as mentioned above. Each work has various Tíkás or commentaries. Some Sútras are commented upon in four different ways. These commentaries are known by the names of Tíká, Tabbá, Niryukti and Chúrniká (avachurnih or avachúrih).

The religious books of the Jáinas are written in Prákrita or dialects of Sanskrit, but their notes are mostly given in Sanskrit or Gujráthi.

The religion of the Svetámbari Jáinas greatly spread itself in Gujarátha Cutch and Sindh, and hence the commentaries are frequently written in the Gujaráthi language. Another reason is that Bhadra Bahu Svámi, who made the Kalpa Sútra and gave celebrity to this religion, was a native of Gujaráth. He and his disciples wrote the commentaries in a language intelligible to the vulgar with a view to make this religion more popular and to give it a wider scope. Their object was not to deprive other people of the benefits of their religion by withholding publicity from their doctrines or by not allowing their sacred books to be touched by others of a different religion. In this, the Yatís of recent times have followed in the footsteps of the Brahmanas. They have, moreover, directed their followers that they should not touch or read the books themselves, but only listen to them as uttered from the mouths of the Yatís, except when they turn Faqírs and become like themselves, renouncing all worldly temptations whatsoever. And this they did merely to beget a spirit of devotion and faith in their followers engaged in household affairs.

I am, however, inclined to attribute this spirit of hiding books chiefly to the oppression of the Mahomedan rulers.

To come to details. In the library of Pandit Basantá Rikhí Púja, there are about 500 books in all. Of these 244 are manuscripts out of which 45 books, treating of Jáinism, Medicine and Vedánta Sástram (Monotheistic), are old and rare, as will appear from a perusal of the statement annexed. This library contains a great many books, written in Hindí, Prákrita and Gujaráthi languages. Rám Karana Púja, the deceased gurú of Pandit Basantá Rikhí, was a very celebrated physician in this town. The Jáin Yatís often practise medicine, for they consider it as one great means of saving the lives of others, and devote themselves to the discharge of this duty with all their heart and soul, and do not give it up like other worldly actions. There seems to be no doubt that at first the Yatís practised medicine solely for the good of the public and not for the sake of lucre. But, in modern times, the Yatís of Márwár, Delhi and other places, practise it as a profession and gain by it as much money as they can. When they go to see a patient at his place, they charge fees like the English Doctors and native Hakíms. The Gurú of Pandit Basantá Rikhí Púja was not

an exception to this, and hence there are many books on medicine to be found in this library.

In this library, I have found a commentary on Ghata Kharpara Kávya, by the poet Kúsala, great-grandsonof the famous poet Kshemankara. This Ghata Kharpara, as far as I have ascertained from the Pandits of Benares, is a poem written by Kavi Ghata Kharpara, a most distinguished poet of the court of Rájá Vikramáditya, one of the nine gems. In corroboration of the above, I also quote here a verse from the Kávya Sangrah (or poetical selections), Calcutta edition.

"धन्वन्तरिक्षपणका ऽमरसिंहशङ्कुवेतालभट्टघटखर्परकालिदासाः ॥
ख्यातो वराह मिहिरोनृपतेःसभायांरत्नानिव वैररुचिर्नव विक्रमस्य ॥१॥"

'Dhanvantari, Kshapanaka, Amra Sinha, Sanku, Vetála Bhatta, Ghatakharpara, Kálidása, Varáhmihira, and Vararuchi, are called the nine gems of the Court of Rájá Vikramáditya.'

But the commentator says that this poem was composed by Kálidása, in the time of Rájá Bhoja of Dhárá Nagarí. He writes as follows in the beginning of his commentary :—

"एकदा श्री भोजसुनुर्देशान्तरङ्गतःकतिचिद्दिनवे, ततोऽनन्तरं श्रीकालिदासकविः स्वपत्नीमवलोकितवान । एतदन्तरेवर्षर्तुवर्णयितुकामो यमकैर्महाकाव्यं घट खर्पराख्यंविरचयन् तावत्प्रेयसी लक्षणमाह ॥"

'Once upon a time the son of Bhoja Rájá (left his capital)—went to visit some other place; afterwards, Kálidása (not required to attend the court in the absence of the prince) for some purpose or other happened to see his own wife. Then the poet being desirous of describing the rainy season, composed this great poem Ghata kharpara by name, &c., &c.'

In the end the commentator again writes :—

"आत्मबद्ध्यनुसारेणटीकेयं कल्पितामया॥
कवेः श्रीकालिदासस्याशयमेव प्रकाश्यत ॥१॥"

'I have written this commentary according to the extent of my intellect, wherein the meaning intended by the poet Kálidása has been illustrated.'

But I differ from the opinion expressed by the commentator. First, it is evident from the sloka, cited above, that Ghata kharpara was one of the nine gems of the court of Vikramáditya, and the poem also bore the name of the writer. Secondly, it is generally known as composed by Ghata kharpara Kavi, and not by Kavi Kálidása. Thirdly, the style of composition of the poem under question does in no way correspond to the style of Ritu Sanhára, a poem on seasons composed by Kavi Kálidása in the time of Rájá Bhoja.

In this library there are about 100 books of the Jáin religion, but the books of Angas and Upangas are few compared with those of eulogium and fables.

There are some footnotes and interlineary and marginal notes on Jáina Sástras in the Gujaráthi language. Some books of this library treat of the religion of the Digambari Jáinas, *i.e.*, Parsva Náth Purána, Kathá Kosha, Samaya Sára Nátaka, Pradyumna Charita, Padma Purána (Hindi), &c., &c.

There are three or four Bháshá books in this library which are very rare, *e.g.*—

Vikramáditya Pancha-Danda-Chhattram, containing an account of the heroic exploits of Rájá Vikramá of Ujjainí.

Gujaráthi translation of Pancha Tantra in Sanskrit by Vatsa Rájá, Jáina, very rare.

Translation of Sinhásana Battísí in Gujaráthi and Hindi mixed together. This translation differs very much from the Sinhásana Battísí now known and printed, as in some cases the handling of fables is different and in others new fables and incidents have been added. It also exceeds in bulk or volume.

The second library belonging to the common Jáina Temple is, as mentioned above, under the control and supervision of the Gujránwála Bhábarás, who have unanimously appointed Lálá Karam Chand as its Manager. This contains solely books of Jáina religion. The books are neatly and carefully kept in bundles of stout and clean cloth, and the books in each bundle are placed between two wooden planks one above and the other below, with a view to preserve the get-up of the books. Each bundle is numbered. As I have only looked over 100 books of this library in this quarter, so I defer giving further account of books &c., to the next quarter, when I hope to finish examining the library.

The work of transcribing old codices has gone on satisfactorily in this quarter and the following books have been copied :—

1. Bháshánusásanam.
2. Rám Lílá.
3. Uttarádhyayana Dípiká.
4. Dharma Paríkshá.
5. Gautama Prichchhá.

I have the honor to be,

Sir,

Your most obedient Servant,

KASHI NATH KUNTE,

Compiler of Catalogue of Sanskrit Manuscripts, in the Punjab.

GUJRANWALA,
24th January 1881.

No. 28.

FROM

PANDIT KASHI NATH KUNTE,

Compiler of Catalogues of Sanskrit Manuscripts,

Punjab,

To

LIEUT.-COLONEL W. R. M. HOLROYD,

Director of Public Instruction, Punjab.

Dated Lahoré, the 6th June 1881.

SIR,

I have the honor to submit my report on the Sanskrit Manuscripts examined by me during the year 1880-81.

2. The following table shows the names of the owners of the libraries and the number of manuscripts examined in each :—

No.	Name of the owner of the library.	No. of manuscripts examined.
1	Pandit Jwálá Datta Prasáda, Lahore	1100
2	Pandit Bhagawán Dás, Lahore	226
3	Pandit Basant Rikhí Púja, Gujránwála	244
4	Panchávati Jain Temple at Gujránwála	730
	TOTAL ...	2,300

3. During the year 1879-80, I had examined 2,157 manuscripts. The figures for this year, therefore, shew an increase of 143. It may, however, be noticed that the number for the last year does not include 400 manuscripts which I had examined during the quarter ended the 31st March 1879. Again on comparing the statement of books annexed to this report with a similar statement annexed to my report for the previous year, it appears that the number of old and rare Sanskrit Manuscripts discovered in the Punjab during the year under report is greater than that discovered during the previous year.

I.—The Library of Pandit Jwala Datta Prasada.

4. In my last annual report I gave a brief history of the collection of the large number of books and manuscripts in this library, and a sketch of the life of Pandit Madhusúdana, grandfather of Pandit Jwálá Datta Prasáda. During that year I examined 1,900 manuscripts of this library, and a little above 1,100 during the year under report ; total above 3,000.

This library may, therefore, be said to have been almost fully examined. There remained only a few bundles of stray leaves and some few books written in the Oriya, Telagu and Támíli characters which no one here can read.

If the owner of the library would consent to these books being sent to Madras or Calcutta, their contents would be easily deciphered; but I am afraid he will not like to have his books taken away from him even for a time.

Of the 1,100 manuscripts examined during the year, about 100 are old and rare. Their names and the subjects which they treat of are noted in the accompanying statement. Many poems on various subjects written in Hindi, have also been discovered. Those on Medicine, Rhetoric and Philosophy are the productions of some of the most celebrated Hindi poets of old. The existence of these rare Hindi books in this library is an evidence of the fact that Pandit Madhusúdana was well versed in Hindi poetry, as the poets in the courts of native princes generally are. Among these, there is a book written by Pandit Madhusúdana himself, entitled Peshawar Vijaya (the conquest of Peshawar by the late Mahárája Ranjít Singh).

The following statement shows the centuries in which the books were transcribed :—

Name of the century.	No. of manuscripts.
15th Century	7
16th Do.	65
17th Do.	200
18th Do.	162
19th Do.	314
TOTAL ...	748

II.—The Library of Pandit Bhagawan Das.

5. This library contains 400 books of which 226 are manuscripts. It is a valuable library on a small scale. The number of rare books in possession of Pandit Bhagawán Dás is 25, which are all shown in the accompanying statement. It will be seen that this library contains 3 or 4 books on Dharma Sástram (Law), and one on Bhaktí Sástram or faith (Ráma-Náma Máhátmyam, a manual on the worship of Vishnú, according to the manner and form prescribed among the Rámánujas—a sect of the Vaishnavas), which do not exist even in the library of Pandit Jwálá Datta Prasáda, the most important library, I believe, in the Punjáb. A very rare commentary on Kávya Prakása (a work on Rhetoric), has also been found in this library. It does not, however, contain books older than the 16th century.

The following statement shows the centuries in which the books were transcribed :—

Name of the century.	No. of manuscripts.
16th Century	1
17th Do.	7
18th Do.	27
19th Do.	33
TOTAL ...	68

The owner of this library, Pandit Bhagawán Dás, is professor of Sanskrit in the Government College, Lahore. Being well acquainted with the object of Government in undertaking the laborious and expensive task of compiling a catalogue of Sanskrit Manuscripts, he did not raise the slightest objection to his books being examined, and I had, therefore, no trouble in preparing a catalogue of his books, all being properly arranged. The Pandit has also given me some information about the other libraries at Lahore, particularly of one belonging to Pandit Brij Lál, which contains some excellent manuscripts. He has also promised to use his influence with the Pandit to allow me to examine his manuscripts for cataloguing. I have lately had a letter from Pandit Bhagawán Dás stating that Brij Lál will shortly send me a list of the books in his possession. As soon as I receive this list, I shall commence examining the library.

III.—The two Jain Libraries at Gujranwala.

6 In October 1880, I visited Gujránwála to examine the two valuable Jain libraries there. The list of books existing in these libraries had been already furnished by Lálá Munshi Lál, M.A., Head Master District School, Gujránwála. I had been there once before in 1879 to examine the library of Pandit Dilárám, an account of which was given in my last annual report. On my second visit, in consequence of closer acquaintance with the Pandits of the town, I found that besides the three libraries above mentioned there were others of note containing some very good books. The town has, therefore, turned out to be a store-house of Sanskrit Manuscripts. I was at first surprised how this could be; but the old inhabitants of the town stated that a great many Sanskrit manuscripts were brought there in the time of Sardár Mahá Singh, father of Mahárája Ranjít Singh. Mahá Singh, it appears, visited Jammú in 1781, and while there he sacked and burnt the town, the valuable library collected by Rája Ranjít Deva was also plundered. The soldiers of the Sardár, tempted by the fine silk satchels in which the books were wrapped, made havoc in the library. Being illiterate they merely took off the silk coverings and threw the books down in the streets to be trodden under feet. Men of learning, however, picked up some of them and brought them to the Punjáb. Mahá Singh also caused many books to be loaded on his camels and distributed them among the Pandits of his court. When Ranjít Singh attained to the summit of his glory and made Lahore his capital, some of these very books found their way there, and may still be found in the libraries of Pandits Brij Lál, Rádhá Krishna Dádhíyá, and Madhusúdana Gosoámi.

On my arrival at Gujránwála last year I made the acquaintance of Pandit Basant Rikhi Púja and Lala Karam Chand Bhábrá, Manager of the library of Jain Committee mentioned above. The former made no objection to permit me to examine his books, but it was with great difficulty that I could persuade Lala Karam Chand to do the same. In this I was greatly assisted by the Extra Assistant Commissioner, Lala Múl Rája, M.A.

7. Before giving an account of the two Jain libraries it will not, I think, be out of place to make a few comments on the origin and history of the Jain, religion, which will throw some light on the subject in hand.

8. The following information regarding the Jáin religion ~~I~~ have been able to glean chiefly from an examination of the books in the Jain libraries, and the conversation I had with a Jain mendicant, Atmá Ráma, but partly also from the Bengal Catalogue, Vol. III, Part I, by Dr. Rajendra Lal Mittra. 'Jainism' is said to have been founded by Jina Deva or Jináchárya, and was at one time the prevailing religion throughout India. It appears from the 1st. Skanda of Srímad Bhágavatam (one of the 18 Puránas) that Jina Deva was an inhabitant of Kíkata in Bengal, somewhere about Gayáji. His son, Buddha, was the founder of Buddhism. This is the view taken by the Brahmanas, but Jain scholars state that Jina means the conqueror, and Jaina signifies the religion of Jinas, *i. e.*, of

those who subdued all other religious sects and established a new religion of their own. They do not hold that Jina was the name of a sage or founder of Jainism and that Buddha was his son. The sect into which Jainas are divided are thus enumerated in Sabha Sringára, a treatise on the Jain religion.

1. Digambarí.
2. Agamíya.
3. Nigamíya.
4. Achalíya.
5. Punnamíya.
6. Sadha Punnamíya.
7. Dhūndhíyá.
8. Lúnká.
9. Pása Chanda.
10. Kharatara.
11. Bíjá Mati.
12. Brahmá Mati.
13. Kauthula Mati.
14. Kaduá Mati.
15. Sákára Mati.
16. Chandá Gachchíya.
17. Pausaliá.
18. Tapá Gachcha.

Of these, three only are well known, namely the Digambarí, the Svetámbari, and the Dhūndhiyá. Pandit Atmá Rám states that the Digambarís and the Svetámbaris are the only two sects of the Jains, and that all others are included among Svetámbaris.

9. The main principles of all these various sects are the same, the points on which they differ being of minor importance. The Digambarís do not allow salvation to women. They hold that a woman can only attain salvation when, after undergoing 84 lakhs of transmigrations, she is born a human being, and in this state of life performs virtuous deeds which lead to it. Again they believe only in the ascetic lives of Tírthankaras (the leaders of their religion) and hold that the images of Tírthankaras should not be dressed. The Tírthankaras, they say, having discarded the world and its comforts, it is an act of sacrilege to clothe them. Men should follow their example, for thus only can salvation be attained.

10. The Svetámbaris, on the other hand, allow salvation to woman and pay reverence to the Tīrthankaras through all the three stages of their lives, *i. e.*, as children, householders and ascetics, and sanction the dressing, the worshipping and the holding festivals in honor of the idols of the Tírthankaras just as the followers of the Brahmanism do.

11. Dhūndhiyá is a sect said to have been founded by Lábhájí, a native of Súrat. He was the son of Bíro Birji Srí Mál, by Phulá Báí. The Dhūndhiyás are a branch of the Svetámbaris, but they discard the worship of the image of the Tírthankaras. They are generally given to meditations or practices of the yoga, and attach great importance to the preservation of life, so much so that they do not light a lamp at night and generally tie a piece of cloth on their mouths to prevent the insects being killed by the heat or the air they expire. They seldom walk by night. They say that in worshipping idols people light a lamp, offer scent, and breathe freely, which is all in contravention of the doctrine of the preservation of life.

12. All the Jains agree in believing the Tírthankaras to be their spiritual leaders. They worship them as their preceptors and gods, and observe the doctrine of the preservation of the lives of animals. They maintain that the universe has no prime mover and that it has been in motion from eternity and will continue to move for ever. Night follows day and day follows night, like the motion of a body in a circle. The world had neither a beginning nor will it have an end. There will be no dissolution and the mortal coil of man will undergo no destruction. With the followers of the Vedas and the Puránas, they believe in the transmigration of souls, their tenets very much resemble those of the Sánkhya and the Mímánsá systems of philosophies, from which they appear to have been derived. They make every thing depend upon the merits and demerits of actions; they resolve all substances into seven categories of thought. They believe in the existence of heaven and hell, and of the gods, Indra &c., but hold at the same time that the gods were in their former lives the devotees and disciples of the Tīrthankaras under whose guidance and instructions they attained to such a high degree of eminence, and by whose favour Krishna and

other deified heroes obtained salvation. Like the Vaidic Hindus, they divide time into Yugas, but not into four, as accepted by the Bráhmanas. They have their Avasarpiní, or the period of decline, and Utsarpiní, or the period of rising. Each of these periods again is stated to comprise six Yugas—Arás (radii), so called because they divided the imaginary circle of time in parts, just as the spokes or radii divide the circumference of a wheel. There are twelve Arás in one Kála-Chakra (circle of Time). In their books on Astronomy and in the stories of their Tírthankaras the Jains are much more extravagant than the members of the prevailing sects of the Hindus. As a religious people the Jains are very strict in the observance of their rites and ceremonies.

13. From the above observations it will appear that Jainism is a mere outgrowth of the Bráhmanic religion.

14. The annexed statement shows the names of the various Tírthankaras and of their parents and attendants, with particulars of complexions, standards, &c.

15. Of the Tírthankaras, Mahá Vira Swámí the last is said to have taught the Jain Sástras to Gotama and other disciples, and the Sudharmá Swámí to Jambú Swámí, and it was thus that the religious books of the Jains came to be known to the world.

According to Sídhánta Dharma Sárah, the Jain Scriptures comprise fifty different works collectively called the Sûtras and sometimes Sidhántas, and are classed first under the two heads of Kalpa Sútras and Agamas, five works coming under the former and forty-five under the latter head; and secondly under eight different heads or Vargas (*Vide* Bengal Catalogue, Vol. III, Part I, Page 67). The classification is given below :—

I. ANGAS.

1. *Acháránga Sútram.*—The daily duties of a Jain Yáti.
2. *Sugadánga Sútram.*—Refutes the tenets of 363 different religious sects, and establishes Jainism.
3. *Sthánánga Sútram.*—Gives the names and qualities of substances which come between the numbers one and ten.
4. *Samaváyánga Sútram.*—Gives the names and qualities of substances which come between the numbers of one and krore (Ten Millions).
5. *Bhagavati Sútram.*—Contains a description of various sorts of souls, and lectures on religious duties, as explained by Mahávíra Swámí to Gotama and other disciples. This Sútra is called Víviha Pannatti or Vivídha Prajnaptíh.
6. *Jnátá Dharma Kathá Sútram.*—Parables calculated to create a firm belief on Jainism.
7. *Upásaka Dasánga Sútram.*—Storiesof the true believers in the Jain religion.
8. *Antagada Dasánga Sútram.*—Stories of men and a description of the causes found effective in removing the sorrow to which man is subject here below.
9. *Anuttarovavái Sútram.*—Contains an account of the life of Anuttara or Sádhú Jain who was endowed with the highest or perfect state of knowledge.
10. *Vipáka Sútram.*—Good and evil actions and their result.
11. *Prasna Vyákarana Sútram.*—Causes which lead to evil and those which keep us away from it.

There is one more Anga Sútra named Drishtiváda, but it has become obsolete. Some few slokas, however, are sometimes quoted from it as an authority in support of some disputed points.

Hence there are twelve Angas of Jain religion and each Anga has one Upánga. The Upangas are given below in the order of the Angas noted above.

The statement shewing the names, &c., of the Tirthankaras of the Jains.

No.	Name of Tirthankaras.	Race.	Name of mother.	Name of father.	Birth place.	Complexion.	Characteristic Marks.	Standard.	Age.
1	Rishabha (or Vrishabha) Deva	Ikshváku ...	Maru Devi ...	Nábhi ...	Kasála (or Ayodhya).	Yellow or golden	Bull ...	500 poles ...	8,400,000 great years.
2	Ajita Nátha ...	Do. ...	Vijayá ...	Jita Sinha ...	Do. ...	Do. ...	Elephant ...	450 poles ...	7,200,000 great years.
3	Sambhava Nátha ...	Do. ...	Senâ ...	Jitárih ...	Do. ...	Do. ...	Horse ...	400 poles ...	6,000,000 great years.
4	Abhinandana ...	Do. ...	Sidhárthá ...	Sambara ...	Do. ...	Do. ...	Ape ...	300 poles ...	5,000,000 great years.
5	Sumati Nátha ...	Do. ...	Mangalá ...	Megha Rája ...	Do. ...	Do. ...	Curlew ...	300 poles ...	4,000,000 great years.
6	Padma Prabha ...	Do. ...	Susimá ...	Sridharah ...	Do. ...	Red ...	Lotus ...	200 poles ...	3,000,000 great years.
7	Supársvanáth ...	Do. ...	Prithví ...	Pratishtha ...	Do. ...	Golden ...	Svastika 卐	200 poles ...	2,000,000 great years.
8	Chandra Prabha ...	Do. ...	Lakshmaná ...	Mahá Sena ...	Do. ...	Fair ...	Moon ...	150 poles ...	1,000,000 great years.
9	Suvidhi Náth (or Pushpadanta)	Do. ...	Ramá ...	Supriya ...	Do. ...	Fair ...	Makara or Marine Monster.	100 poles ...	2,00,000 great years.
10	Sital Nátha ...	Do. ...	Nandá ...	Dridha Ratha ...	Do. ...	Golden ...	Srí-Vatsa ...	90 poles ...	1,00,000 great years.
11	Sriyánsa Náth ...	Do. ...	Vishná ...	Vishnúh ...	Do. ...	Golden ...	Rhinoceros ...	80 poles ...	8,400,000 years.
12	Vasú Púj ...	Do. ...	Jayá ...	Vasu Púj ...	Do. ...	Red ...	Buffalo ...	70 poles ...	7,200,000 years.
13	Vimala Nátha ...	Do. ...	Syamá ...	Krita Varmâ ...	Do. ...	Golden ...	Boar ...	60 poles ...	6,000,000 years.
14	Ananta Nátha (or Anantajita)	Do. ...	Suyasá ...	Sinha Sena ...	Do. ...	Do. ...	Falcon ...	50 poles ...	3,000,000 years.
15	Dharma Nátha ...	Do. ...	Suvrata ...	Bhanuh ...	Do. ...	Do. ...	Thunderbolt ...	45 poles ...	1,000,000 years.
16	Sánti Nátha ...	Do. ...	Achirâ ...	Visva Sena ...	Do. ...	Do. ...	Antelope ...	40 poles ...	1,00,000 years.
17	Kunthu Nátha ...	Do. ...	Srih ...	Sura ...	Do. ...	Do. ...	Goat ...	35 poles ...	95,000 years.
18	Ari Nátha ...	Do. ...	Devi ...	Sudarsan ...	Do. ...	Do. ...	Nandyá varta ...	30 poles ...	84,000 years.
19	Malli Nátha ...	Do. ...	Prabhavatí ...	Kumbha ...	Do. ...	Blue ...	Jar ...	25 poles ...	55,000 years.
20	Muni Suvrata ...	Harivansa ...	Padmá ...	Sunutrá ...	...	Black ...	Tortoise ...	20 poles ...	30,000 years.
21	Nimi ...	Ikshváku ...	Vipra ...	Vijayá ...	Kasála or Ayodhya	Golden ...	Blue waterlily ...	15 poles ...	1,000 years.
22	Nemi (or Arishtanemi) ...	Harivansa ...	Sivá ...	Samudra Jaya ...	...	Black ...	Conch ...	Not known ...	1,000 years.
23	Parsvanáth ...	Ikshváku ...	Vamá ...	Asva Sena ...	Bhelú pura or Benares.	Blue ...	Serpent ...	Not known ...	100 years.
24	Vardhamána or Mháviraswámi	Not known ...	Trisalá ...	Siddhartha ...		Golden ...	Lion ...	Not known ...	—

II.—UPANGAS.

1. *Uvaváí Sútram.*—Gives an account of the three different kinds of souls (Janma Siddha, Náraki and Jíva).

2. *Rája Prasníya Sútram.*—The story of Rája Pradesí and the manner in which he obtained salvation under the guidance of Kesi Kumára Svámi.

3. *Jivábhegama Sútram.*—An essay on soul.

4. *Pannavaná Sútram.*—A dialogue on the state of the soul in hell.

5. *Jambú Dvípa Pannavaná.*—Contains a description of Jambú Dvípa.

6. *Mahá Pannavaná Sútram.*—(obsolete).

7. *Súra Pannavatí Sútram.*—Contains a description of Súrya Loka (or the solar world).

8. *Nírayávalika Sútram.*—The story of the ten sons of Rájá Srenika who had left their paternal abode to assist their grandfather in some fight, and were killed in battle. Their mother, it is said, was ignorant of their death, and in her sorrow for their separation enquired of the Mahá Víra Swámi who was omniscient. It was from him that she learnt how the sons had been killed in battle, and what transmigrations they had undergone.

9. *Vahni Dasánga Sútram.*—Gives an account of Audhak Vrishní, the predecessors of Vásudeva, father of Srí Krishna.

10. *Kappaválinsiyá Sútram.*—Relates the history of holy personages seated in the Kalpávatansaka Vimána.

11. *Pupphiyá Sútram.*—Contains an account of the holy personages seated in the celestial chariot (Pushpaka Vimána).

12. *Puspha Chulíya Sútram.*—Contains an account of a female disciple of Mahá Víra Swámi named Pushpa Chúlá and her female attendants.

III.—MULA SUTRAS.

1. *Avasyaka Sútram.*—Comprises six parts.

1. *Sámayikam.*—On the equality of all creatures.
2. *Chauvi Satthá.*—In praise of the 24 Tírthankaras.
3. *Vandaná.*—Salutation and respects paid to Sádhús (or holy personages).
4. *Pratikramana.*—On the act of recalling to mind one's evil actions and confessing them before the idols of the Tírthankaras with a view to obtain forgiveness.
5. *Káyotsargah.*—On the separation of the soul from the body.
6. *Pachchakkhána (or Pratyákhyá-na).*—The renunciation of all worldly pleasures.

2. *Víseshávasyaka Sútram.*—In this is contained a detailed explanation of what is written in the Avasyaka Sútram.

3. *Dasavaikálika Sútram.*—On Ahinsá (no murder and other religious principles.)

4. *Pákshika Sútram.*—The devotions to be performed by Sádhús every fortnight.

IV.—KULPA SUTRAS.

1. *Uttarádhayana Sútram.*—A sequel to the Acháránga Sútram and, according to some, to the Dasa Vaikálika Sútram, a lecture on true knowledge and the religious duties of the Yátis.

2. *Nisitha Sútram.*—On the duties of Sádhús and the fines and penalties to be imposed on them when they neglect them.

3. *Kalpa Sútram.*—A short biography of Mahávíra Svámi.

4. *Vyavahára Sútram.*—The religious duties of the Sádhús.

5. *Jita Kalpa Sútram.*—The sins of Srávakas and their penances and fines.

V.—CHHEDAS.

1. *Mahá Nisitha Brihadváchaniká.*
2. *Mahá Nisitha Laghu Váchaniká.*
3. *Mahá Nisitha Madhyamaváchaniká.*

} On the penances to be observed by the Sádhús, in a detailed, abridged and middling form.

4. *Pinda Niryuktih.*—On the causes of hunger and the nature and kind of food to be taken.

5. *Aügha Niryuktih.*—On the duties of Sádhús.

6. *Paryushaná Kalpah.*—Directions as to the manner of observing fasts and listening to the Kalpa Sútra from the twelfth day of Bhadra Pada Badí (dark fortnight) to the 4th and 5th day of Bhadra Pada Sudí (lunar fortnight).

VI.—PAYANNAS (*Miscellaneous*).

1. *Chatussarana Sútram.*—On the 4 Saranas or protections.

   1. *Siddha Saranam.*—Coming under the protection of Siddhas (or sanctified persons).

   2. *Sádhu Saranam.*—Coming under the protection of Sádhús (or monks).

   3. *Kevali Prápya Dharma Saranam.*—Coming under the protection of the 1st Arihanta (Rishabha Deva).

   4. *Arihanta Sarana.*—Coming under the protection of 24 Tírthánkaras.

2. *Pachchakkhána Sútram.*—Directs the renunciation of all worldly things.

3. *Bhaktí Parijnána Sútram.*—Directs as to how a man should abstain from food.

4. *Mahá Pachchakkhána Sútram.*—Pachchakkhána Sútra amplified.

5. *Tandula Vaitálika Sútram.*—The state of a child in the womb, its birth, &c.

6. *Chanda Vijaya Sútram.*—Witchcraft, Magic and Mysticism.

7. *Gani Vijaya Sútram.*—Astrology according to the Jáins.

8. *Marana Samádhi Sútram.*—On the preparation for death.

9. *Devendra Stavanam.*—Panegyrics on the Tírthánkaras by Deva and Indra.

10. *Santhárá Sútram.*—Directions to be read to Sádhús at the time of their preparation for death.

VII.—NANDI SUTRAM.

A glossary of the above named Sútras and a description of the five Jnánas (or branches of knowledge).

VIII.—ANUGOYA DVARA SUTRAM. *How to define and explain the Sútram.*

16. Each of these works has several Tíkás or commentaries ; some Sútras are commented upon in four different ways ; the commentaries being styled Tika, Tabba, Niryuktí and Chúrniká (or Avachúrih or Avachúrníh).

17. The religious books of the Jáins are written in Prákrita with interlineal translations and notes in Sanskrit or Gujaráthí.

18. The doctrines of the Svetámbari Jáins found many converts in Gujaráth, Kachchha and Sindha, and hence the commentaries of their books are frequently written in the Gujaráthí language. Bhadra Báhú Swámi, the author of the Kalpa Sútram and a most zealous advocate of their laws, was a native of Gujaráth. He and his disciples wrote their commentaries in a language intelligible to the vulgar. This was made with a view to make their religion more popular and obtain as many converts to it as possible. They were very liberal in their ideas and did not object to their books being touched or read by men of other persuasions. But the Yatís of the recent time have followed the footsteps of the Bráhmanas. They will not allow their followers to touch or read the sacred books themselves. According to them they should only listen to their contents as explained by the Yatís. They say they do so in order to create a devotional spirit and faith in their followers engaged in household affairs. I am, however, inclined to think that this is due to cruelty and oppression they experienced at the hands of the Musalmán rulers of the country.

19. To come to details. In the library of Pandit Basanta Rikhí Púja there are about 500 books in all ; of these 244 are manuscripts, of which 45 on Jáinism, Medicine and Vedánta Sástram (Monotheism) are old and rare (*vide* statement annexed). There are in this library a great many books written in Hindi, Prákrita and Gujaráthí languages. Rámakaran Púj, the deceased Gurú of Pandit Basant Rikhí, had the reputation of being a very skilful physician in Gujránwála. The Jáin Yátis often practise medicine, the profession being one for the preservation of life. They devote themselves to it with all the ardour of enthusiasm and do not give it up as they do all other worldly interests. There seems to be no doubt that at first the Yatís practised medicine not for the sake of lucre ; but in modern times the Yatís of Marwár, Delhi and other places practise it as a profession, and do not consider it ill to get as much money by it as they can. It is a common practice among them to receive presents from their patients. The Gurú of Pandit Basanta Rikhí Púja was not an exception to this rule, and hence there are many books on medicine in this library.

The rarest book in this library is an old and illustrated copy of Parsvanáth Puránam by Bhavya Sena. It was transcribed in Samvat 1498, corresponding to 1442 of the Christian era. It contains the history of Parsvanáth, the 23rd Tírthánkara, as related by Digambari Jáin. By your permission the book has been copied out with illustrations. The next book deserving of notice is a commentary on Ghata Kharpara Kávyam by Kusala Kavih, great-grandson of the famous poet Kshemankara. This poem, so far as I am able to ascertain from the Pandits of Benares, was written by Kavi Ghata Kharpara, one of the nine gems of the court of Rájá Vikramáditya. In corroboration of the above fact I quote here a verse from the Kávya Sangrahah (or Poetical selections), Calcutta edition.

धन्वन्तरि क्षपणका ऽमरसिंहशंकु वेताल भट्टघटखेर्प्पर कालिदासाः ॥
ख्यातोवराहमिहरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥१॥

" Dhanvantari, Kshapanaka, Amara-Sinha, Sanku, Vetála Bhatta, Ghata Kharpara, Kálidása "
" Varáha—Mihira and Vara-Ruchi are called the nine gems of the court of Rájá Vikramá Ditya "

But the commentator states that the poem was composed by Kavi Káli Dás in the time of Rájá Bhoja of Dhárá Nagrí. He begins his commentary as follows :—

एकदा श्री भोजसुनुर्देशान्तरङ्गतः कतिचिद्वेतये ततो ऽनन्तरं श्रीकालि-
दासकविः स्वपत्नी मवलोक्तितवान ॥ एतदन्तरे वर्षतुं वर्णयितु कामो
यमकै महा काव्यं घटखप्परारव्य न्निवध्नन तावत्प्रयेसा लक्षण माह ॥१॥

"Once upon a time the son of Rájá Bhoja left his capital and went to visit some other place; Káli Dás (not required to attend the court in the absence of the prince) also left the place to visit his home. There during the rainy season he composed this poem."

At the end the commentator writes :—

आत्म बुद्धयनुसारेण टीकेयं कल्पिता मया ॥
कवेः श्री कालिदासस्याशयमेव प्रकाश्यते ॥

"I have written this commentary according to the extent of my intellect wherein the meaning intended by the poet Káli Dás has been illustrated."

As stated above I differ from the opinion expressed by the commentator. From the sloka quoted from the Kavya Sangraha, it is evident that Ghata Kharpara was one of the nine gems of the court of Vikramáditya and the poem also bears his name. The style, moreover, does not resemble that of Káli Dás of the time of Rájá Bhoja.

The number of books on the Jáin religion existing in this library is about a hundred including the sacred books of the Digambari Jáins, such as the Parsvanáth Puranam, Kathánaka Kosha, Samaya Sara Nátaka, Pradyumna Charitram, Padma Purana (Hindi), &c. The number of Angas and Upángas, however, is small compared with fables and panegyrics.

Some of the books contain foot-notes in Gujaráthí which, as stated above, are generally given in intervening lines. The following also are rare manuscripts :—

Vikramáditya Pancha Danda Chhattram—contains an account of the adventures of Rájá Vikramáditya of Ujjain.

Translation of the Sanskrit Pancha Tantra by Vatsa Rájá Jáin in Gujaráthí and Hindi; Sinhásana Battisí (Prakrita) by Hirá Kalasa, contains thirty-two tales on the glory of Vikramáditya of Ujjain—this work differs very much from the Hindi Sinhásana Battisí so well known. It also exceeds it in bulk.

Manuscripts older than the fifteenth century are not to be found in this library. The following statement shows the centuries in which the books were transcribed :—

Period.	No. of manuscripts.
15th Century	2
16th „	3
17th „	23
18th „	51
19th „	52
Total ...	131

The Jain Temple Library.

20. This library is under the control and supervision of the Gujránwála Bhábrás who have unanimously appointed Lala Karam Chand as its Manager. I examined 100 manuscripts of this library during the third quarter, and 630 during the quarter ended the 31st March 1881,—total 730. The books examined have not yet been catalogued, for the greater part of the last quarter I spent in looking over the books and making enquiries about the Jáin religion. The difficulties I experienced in getting access to this library have been stated in my report for the quarter ended the 31st December last, and need not be referred to here again.

Almost all the books in this library are religious. The number of Svetambarí books is very large, while that of the Digambari and Dhúndhíyá does not exceed four or five. There are among them Angas, Upangas, Kalpa Sútras with commentaries in Sanskrit and Gujaráthí, a few vocabularies and works on Prakrita and Sanskrit Grammars, Prosody and Logic. All the books are kept in covering of neat and stout cloth with wooden planks, both above and below, to prevent them from destruction. The bundles are numbered and a list of all the books is kept carefully.

21. All the 730 books in this library may, in one sense, be called rare, for they can be seen nowhere but in Jáin temples and with the Jáinís, who are proverbially jealous of them. But in the statement hereto annexed only those books are shown which are said to be very rare. The number of such books does not exceed 80.

22. There is also in this library a book on Sanskrit Grammar, named Kriyá Ratna Samuchchaya, which is very old and rare.

I would here beg to propose that the books specially treating of religion of the Jáinís (Angas and Upangas with Sanskrit commentaries) be copied and preserved in the Punjab Government Library, and some very old and rare manuscripts be purchased, if possible.

The Orientalists of Europe and such natives as take an interest in archæological and literary researches will find them very valuable. The field of the Jáin religious literature may be said to be yet unexplored, for very few find access to their sacred libraries. Dr. Bühler has no doubt succeeded in accumulating a store of Jáin books; but they are kept in the libraries at Puna and Bombay, and cannot be of great use to those living in the Punjab.

23. From the following statement showing the centuries in which the books were transcribed, it will be seen that this library does not contain books older than the fifteenth century, and that the number of those manuscripts in which the years in which they were transcribed are noted, is comparatively greater in this library than in the others :—

Period.	No. of manuscripts.
15th Century	6
16th „	18
17th „	41
18th „	70
19th „	146
Total ...	281

Tour.

24. At about the beginning of the year under report I was informed of the existence at Delhi of a library containing a large number of rare and old works, on the tenets of the Digambari Jáins, so I stopped my work in Lahore and went down to Delhi; but on examination I found that it did not contain more than sixty manuscripts, of which ten were old and rare. To show them to you I brought them over to Lahore, where they were also inspected by the Russian Professor M. Penayoff, who expressed his wish to purchase a work named Gautama Kulaka Vrittih, but I was sorry I was unable to gratify his wishes. I had not the owner's permission to sell any of the books. I was informed at Delhi of the existence of several other Jáin libraries in temples and in houses of the Gurús. But it is difficult to obtain access to them.

I am, however, making efforts to induce the owners to let me have a look at their books, and to catalogue them as soon as I have finished my work at Gujránwála.

25. In about the middle of October last, I came to Gujránwála to examine the two Jáin libraries mentioned above, but in the interval I had often to go to Lahore to look into the rotten bundles and stray leaves of the library of Pandit Jwálá Datta Prasáda.

26. The work of transcribing old and rare codices has gone on more satisfactorily during this year than during the previous year. I have been able to secure the services of a Kashmiri Pandit, who is a good copyist and writes, on an average, 100 slokas every day.

27. The following are the names of books that have been copied in the year under report :—

No.	Name of book copied.	Subject matter.	Name of author.
1	Jina Vansávali ...	Jáinism ...	Srí Jaya Soma Súrih.
2	Gautama Kulakam ...	Do. ...	Anonymous.
3	Gautama Kulaka Vritti ...	Do. ...	Do.
4	Gautama Kulaka Vyákhyá ...	Do. ...	Do.
5	Pramána Khandana ...	Vedánta ...	Pragalbha Pandit.
6	Kávya Prakása Sanketah ...	Rhetoric ...	Mammatácháryah.
7	Bhásánusasana ...	Grammar ...	Anonymous.
8	Ráma Lilá ...	Bhakti Sástra ...	Bhavadeva Misra.
9	Goutama Prichchhá ...	Jáinism ...	Anonymous.
10	Uttarádhyayana Dípiká ...	Do. ...	Vinaya Harsha Súrih.
11	Dharma Parikshá ...	Do. ...	Manohara Dás.
12	Pattáváli ...	Do. ...	Anonymous.
13	Pákshika Sútram ...	Do. ...	Do.
14	Srávaka Sandhyá ...	Do. ...	Do.
15	Kumati Viddhvansana Sára Chaupái	Do. ...	Hira Kalasa.
16	Satan Savayana ...	Do. ...	Anonymous.
17	Haribala Chaupái ...	Do. ...	Do.
18	Sádhu Sumanas Chandriká Gurú Khanda.	Upákhyána ...	Pandhari Náth
19	Sádhu Sumanas Chandrika Sankara Khanda.	Do. ...	Do.
20	Sámudrika ...	Astrology ...	Sámudrah
21	Sámudrika, Madhyama Khandah ...	Do. ...	Do.

28. In conclusion, I beg to state that the catalogues of the five libraries out of the seven, I have examined, are now complete. The proposal lately submitted to you to publish the catalogue of the library of Pandit Jwálá Datta Prasáda of Lahore in one volume, and those of the remaining four libraries in a separate volume will, I hope, receive early consideration.

I have the honor to be,

Sir,

Your most obedient servant,

KASHI NATH KUNTE,

Compiler of Catalogue of Sanskrit Manuscripts,

Punjab.

No. 31.

FROM

PANDIT KASHI NATH KUNTE,

Compiler of Catalogue of Sanskrit Manuscripts,

Punjab,

To

LIEUT.-COLONEL W. R. M. HOLROYD,

Director of Public Instruction, Punjab.

Dated, the 1st July 1881.

SIR,

I have the honor to submit my report for the quarter ended the 30th June 1881.

2. During this quarter, I examined ~~and~~ catalogued three libraries at Gujránwála, one of Pandit Káshi Ráma, another of Pandit Jwálá Datta and a third of Pandit Naunidhi Ráya ; ~~all~~ containing 336 manuscripts.

I. Library of Pandit Kashi Rama.

This is a small library containing 250 books in all, of which 130 are manuscripts. Six of these are old and rare, which are all shown in the accompanying statement. Four of these six treat of medicine ; one is named Sanskára Ganapati, a commentary on Páraskarás Grihya Sútram, a work on ritualism, rarely to be found even at Benares. Another named Agastya Sanhita, treats of mystic mantras. This latter book which was found incomplete in the library of Pandit Hrishi Kesa of Lahore has here been found in its entirety : it gives directions for the worship of Ráma Chandra in comformity with the lore of mysticism, and is rare.

From the following statement showing the centuries in which the books were transcribed, it will be seen that this library does not contain books older than the 18th century and that the number of those manuscripts in which the years in which they were transcribed are noted, is more than one third :—

Name of century.	No. of manuscripts.
13th Century	0
14th „	0
15th „	0
16th „	0
17th „	0
18th „	14
19th „	41
TOTAL ...	55

II. Library of Pandit Jwala Datta of Gujranwala.

The total number of books in this library amounts to about 200, of which 180 are manuscripts. Of these 12 only that are shown in the statement are uncommon. From a glance at the statement it will be seen that this library contains an excellent and very rare commentary on Amara Kasa by Kshīra Swámi, a great grammarian, older than Bhattojī Dīkshit, the well known author of Siddhánta Kaumudī. Another book is named Amoghánandinī Sikshá. It is a work on the phonetics of white Yajur—Veda, and is very rare. The third book is named Rupakákhya Shadanga, compiled by Bhagat Ram. It gives rules for recitation of Shadanga, a part of the Yajur Veda. Very rare. Written in a good round hand. Remarkably correct. The fourth book is named Swaprabhá, a commentary on Pratyak—Tatva, treating of Vedántism. Very rare.

The owner of the library, Pandit Jwálá Datta, is a respectable Pandit in the city. His father, the deceased Pandit Karma Chanda, was a very learned Pandit, who had accumulated many Sanskrit manuscripts; but after his death, his books were shared among his five sons with his other property, and the division of the books was effected in the following manner, that each manuscript was torn into five equal parts and distributed among five persons; Pandit Káshi Ráma and Naunidhi Ráya mentioned above, being among the sharers. For this reason most books in these three libraries have been found incomplete. Pandits Káshi Ráma and Jwálá Datta being men of learning preserved their books with great care and completed some of them, while the rest knowing not the value of the books have either sold them or still further mutilated them by using their leaves for folding things in, like a waste paper.

The following table shows the centuries in which the books were transcribed :—

Name of century.	No. of manuscripts.
15th Century	0
16th „	0
17th „	0
18th „	14
19th „	23
TOTAL ...	37

III. The Library of Pandit Naunidhi Raya of Gujranwala.

This library contains about 50 books, of which 26 are manuscripts. Of these manuscripts, two are old and uncommon, one is named Vástu Samuchchayah—a work on architecture by Visva Karmá, rarely to be found in other libraries. The other is named Bheda Khandanam, a work on Vedánta philosophy, refuting the theory of the separation of the soul from supreme being, and proving their identity.

The owner of this library is the grandson of Pandit Karma Chanda mentioned above, and his library is also a part of the same old library of Pandit Karma Chanda.

The work of transcribing old and rare codices has gone on very satisfactorily in this quarter. The following are the names of the manuscripts that have been copied in this quarter :—

1. Prákritáshtádhyáyi.
2. Prákrita Chandriká.
3. Párswa Nátha Puráṇa, with illustrations.
4. Sádhu Sumanas Chandriká, Goraksha Khanda.
5. Do. do. Vairágya do.
6. Viveka Vilása.

I have the honor to be,

SIR,

Your most obedient servant,

KASHI NATH KUNTE,

Compiler of Catalogue of Sanskrit Manuscripts,

Punjab.

STATEMENT SHOWING THE RARE AND OLD MANUSCRIPTS IN GUJRANWALA.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of author.	No. of leaves.
	Vaidika Sástram.				
1	रूपकाख्यषडङ्गम्	Rupakákhya Shadangam.	A work giving the rules for the recitation of Shadanga—a selection of mantras from white Yajur Veda.	Bhakta Rám.	86
2	सस्कारगणपति:	Sanskára Ganapatih.	A commentary on Paraskará's Grihya Sútram—a work on ritualism.	Rámakrishna Kanva.	131
3	अमोघानन्दिनीशिक्षा	Amoghánandinī Sikshá.	A work on the phonetics of white Yajur Veda.	Anonymous.	8
	Abhidhána Sástram.				
4	अमरकोशो घाटनम् समूलम्	Amarakosod--Ghátanam, samúlam.	A commentary on Amara Kosa—a dictionary of Sanskrit words. The codex comprises also the text.	Kshīra Swámi.	282
	Jyotisha Sástram (Astronomy and Astrology.)				
5	अर्घ दीपकम् ...	Argha Dīpakam.	A work on astrology foretelling and devising replies to questions regarding rise or fall of wages.	Anonymous.	9
6	रत्न जातकम् ...	Ratna Játakam.	A work on astrology foretelling a man's fate by seeing his nativity.	Kutub Khán.	10
7	जातकसार: ...	Játaka Sárah ...	Do.	Anonymous.	4
8	तन्त्रविवाहकम् ...	Tantra Viváhakam.	A work on astrology treating of Viváha Muhúrtas or auspicious time for marriage.	Pota Náráyanah.	3
9	षटपञ्चाशिका भाषा	Shat Panchásíká (Bhashá).	A compendium in Hindi verses of Shat Panchásiká—a work on astrology.	Chhaj Mal.	18

No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	The name of the person in whose possession the MS. is deposited.	Remarks.
7	582	Devanágari	Country-made paper.	Not known.	Gujránwála	Pandit Jwálá Datta.	New and remarkably correct prose. Very rare.
11	5,720	Do.	Do.	Do.	Do.	Pandit Káshi Ráma.	New, incorrect and incomplete prose. Rare.
9	128	Do.	Do.	Do.	Do.	Pandit Jwálá Datta.	New and incorrect poetry. Very rare.
11	7,000	Do.	Do.	Do.	Do.	Do.	Very old, incorrect and incomplete prose and poetry. Very rare.
15	263	Do.	Do.	1834	Do.	Do.	New and incorrect poetry. Very rare.
11	260	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. Very rare.
12	83	Do.	Do.	Do.	Do.	Do.	New and apparently correct poetry. Rare.
13	84	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. Rare.
9	180	Do.	Do.	Do.	Do.	Do.	Old and incorrect poetry. Rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of author.	No. of leaves.
	Dharma Sástram (Law, civil and canonical.)				
10	विवाह पद्धति टीका समला	Viváha Paddhati Tiká Samúlá.	A commentary on Viváha Paddhatih by Ram Datta—a work on the rules for marriage. The codex comprises also the text.	(T) Ráma Datta (B) Anonymous	139
	Sílpa Sástram (Architecture.)				
11	वास्त समच्चयः ...	Vástu Samuchchayah.	A work on architecture	Viswá Karma.	9
12	गहनिरूपण सङ्क्षपः	Griha Nirúpna Sankshepah.	Do.	Anonymous.	14
	Vedánta Sástram (Monotheistic)				
13	भेद खण्डनम् ...	Bheda Khandanam	A work on Vedánta, philosophy refuting the theory, that the soul is separate from God, and proving the identity of human and Divine Souls.	Do.	8
14	स्वप्रभा समला ...	Svaprabhá (Samúlá)	A commentary on Pratyak—tatvaviveka—a work on the doctrine of Vedánt philosophy. The codex comprises also the text.	Sadánand Vit	254
	Mantra Sástram (Mysticism.)				
15	अगस्त्य संहिता ...	Agastya Sanhitá	A work treating of mystic mantras, and giving the rules for the worship of Ráma Chandra.	Agastya Rishi	74
	Vaidyaka Sástram (Medicine).				
16	द्रव्या दर्शः ...	Dravyádarsah.	A work on Materia Medica.	Pandit Ganesá Dása.	64

No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	The name of the person in whose possession the MS. is deposited.	Remarks.
18	1,913	Devanágari	Country-made paper.	Not known.	Gujránwála	Pandit Jwálá Datta.	Old and incorrect prose. Very rare.
8	162	Do.	Do.	Do.	Do.	Pandit Naunidhi Ráya.	Old and incorrect. Very rare poetry.
8	208	Do.	Do.	Do.	Do.	Pandit Jwálá Datta.	New and incorrect; poetry and prose. Very rare.
12	210	Do.	Do.	Do.	Do.	Pandit Naunidhi Ráya.	New and apparently correct. Prose; very rare.
14	8,000	Do.	Do.	Do.	Do.	Pandit Jwálá Datta.	New and apparently correct. Prose and poetry; very rare.
15	2,220	Do.	Do.	Do.	Do.	Pandit Káshi Ráma.	Old and incorrect. Poetry; rare.
24	1,920	Do.	Do.	Do.	Do.	Do.	Old, incorrect and incomplete poetry. Newly discovered.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of author.	No. of leaves.
17	वैद्य सर्वस्वम् ...	Vaidya Sárvasvam	A work on Materia Medica	Lakshmana Káyastha.	12
18	हरि धारित ग्रन्थः	Hari Dhárita Granthah.	Do.	Hari Ráya Sarma.	12
19	वैद्य मञ्जरी हिन्दी	Vaidya Mañjari (Hindi)	A Hindi work on the treatment of various diseases, according to Muhammadan Materia Medica.	Vishnu Datta.	42
	Jaina Sástram (Jainism.)				
20	जनी प्रतिमा प्रतिष्ठा विधिः	Jaini Pratimá Pratishthá Vidhih.	A Jaina's work on the rules for consecrating the idols of Tírthankaras.	Sakala Chandra Ganih	49

No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	The name of the person in whose possession the MS. is deposited.	Remarks.
21	252	Devanágari	Country-made paper	1,838	Gujránwála	Pandit Káshi Ráma.	New and apparently correct poetry. Very rare.
21	236	Do.	Do.	1,854	Do.	Do.	New and incorrect poetry. Very rare.
26	1,100	Do.	Do.	1,855	Do.	Do.	New and incorrect poetry. Hindi, very rare.
10	960	Do.	Do.	Not known	Do.	Do.	New and incorrect prose. Rare.

STATEMENT SHOWING NEWLY DISCOVERED RARE AND OLD MANUSCRIPTS IN THE LAHORE DIVISION, PUNJAB.

No.	Name of MS. in Devanágri character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
	Aitihasika Sastram—(*History*).			
1	हरमुकट गङ्गामाहात्म्यम्	Hara Mukuta Gangá Mábátmyam.	A story on the greatness of Hara Mukuta Gangá, a holy river in Kásmira.	Anonymous ...
2	विजयेश्वराय माहात्म्यम्	Vijayesvara Máhátmyam.	A story on the greatness of Vijayesvara in Kásmira.	Do. ...
3	पिङ्गलेश्वर माहात्म्यम्	Pingalesvara Máhátmyam.	A story on the greatness of Pinglesvara in Kásmira.	Do. ...
4	सन्ध्या माहात्म्यम्	Sandhyá Máhátmyam.	A story on the greatness of Sandhyá Tirtha in Kásmira.	Do. ...
5	नौबन्धन तीर्थ माहात्म्यम्	Naubandhana Tīrtha Máhátmyam.	A story on the greatness of Naubandhana Tīrtha, a holy place in Kásmira.	Do. ...
6	सारिकामाहात्म्यम्	Sáriká Máhátmyam.	A story on the greatness of Sáriká Devi in Kásmira.	Do. ...
7	हर्षेश्वरमाहात्म्यम्	Harshesvara Máhátmyam.	A story on the greatness of Harshesvara, a form of Siva in Kásmira.	Do. ...
8	कपालमोचन माहात्म्यम्	Kapálamochana Máhátmyam.	A story on the greatness of Kapálamochana Tirtha, a holy pond in Kásmira.	Do. ...
9	वितस्ता माहात्म्यम्	Vitastá Máhátmyam.	A story on the greatness of Vitastá, a river in Kásmira.	Do. ...
10	राज्ञीदेवीमाहात्म्यम्	Rájni Devi Máhátmyam.	A story on the greatness of Rájni Devi near Jwálá-mukhí in the Kángrá District.	Do. ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
13	14	410	Deva-nágri.	Country made paper.	Not known.	Lahore ...	Pandit Jwálá Datta Prasada.	New and incorrect poetry. This work is alleged to be a section of Tīratha Sangrahah. Rare.
39	12	1,014	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is alleged to be a section of Tīratha Sangrahah. Rare.
2	13	44	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is alleged to be a section of Tīrtha Sangrahah. Rare.
16	12	416	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is said to be a part of Tīrtha Sangrahah. Rare.
12	12	312	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is said to be a section of Tīratha Sangrahah. Rare.
8	14	237	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is alleged to be a section of Tīrtha Sangrahah. Rare.
7	12	190	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is alleged to be a part of Tīrtha Sangrahah. Rare.
5	14	130	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This is said to be a part of Tīrtha Sangrahah. Rare.
52	14	1,625	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This is also alleged to be a part of Tīrtha Sangrahah. Rare.
14	14	425	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry. This work is alleged to be a section of Bhringīsá Sanhitá. Rare.

No.	Name of MS. in Devanágri character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
11	सरश्वरीमाहातम्यम्	Suresvari Máhátmyam.	A legendary work on the greatness of Suresvari Devi in Kásmira.	Anonymous ...
12	अमरनाथमाहात्म्यम्	Amara Nátha Máhátmyam.	A story on the greatness of Amara Nātha, a form of Siva in Kásmira.	Do. ...
13	एकादशी माहात्म्यम् (हिन्दी)	Ekádasi Máhátmya (Hindi).	A Hindi translation of Ekádasi Mahátmyam in Sanskrit.	Do. ...
14	रामाश्वमेधः (हिन्दी)	Rámásvmedhah (Hindi).	A compendium in Hindi verses, of Rámásvamedha, a part of Padma Puránam, one of the 18 Puránas.	Do. ...
15	नीलमत पराणम्	Nilamata Puránam	A legendary work on the account of Kásmira and the holy places therein.	Do. ...
16	लवकुशककथा (हिन्दी)	Lava-kusá-katha (Hindi.)	A story in Hindi verses, of Lava and Kusa, the sons of Ráma Chandra.	Devi Dása ...
17	रामायण कथा सारः (हिन्दी)	Rámáyana-kathá Sārah (Hindi).	A compendium in Hindi verses of Vālmikī Rámáyanam in Sanskrit.	Chánda Kavih ...
18	पदार्थसरसी (रास पञ्चाध्यायी टीका)	Padártha Sarasī (Rasa-Panchádhyáyī Tīká.)	A commentary on Rása Panchádhyáyi, a part of tenth Skandha of Bhágavatam.	Gangottama Narottamah.
	Kavya-Sastram—(*Poems*).			
19	घटखप्परकाव्य टीका समूला	Ghata-Kharpara-Kávya-Tīka Samūlá.	A commentary on Ghata Kharparakávya,—a poem on the description of rainy season.	Kusála Kavih ...
20	बालभारतङ्कव्यम्	Bála-Bháratankávyam	A poem on the story of Mahá-Bháratam.	Amara Chanda Pandit.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where Deposited.	Name of person in whose possession MS. is deposited	REMARKS.
8	10	150	Devanágari.	Country made paper.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	New and incorrect; poetry. This is alleged to be a section of Kamika Sanhitá. Rare.
5	14	160	Do.	Do.	Do.	Do.	Do.	This is alleged to be a section of Kásmira Tīrtha Sangrahah. New and incorrect; poetry. Rare.
127	9	1,200	Do.	Do.	Do.	Gujránwálá	Pandit Basanta Rikhí Púj.	Old and apparently correct; prose. Hindī very rare.
11	16	143	Do.	Do.	1,844	Do.	Do.	New and incorrect; poetry. Rare.
65	10	1,365	Do.	Do.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	New, incorrect and incomplete; poetry. Very rare.
64	16	1,000	Do.	Do.	1,772	Gujránwála	Pandit Basanta Rikhí Púj.	Old and apparently correct; poetry. Hindī. Very rare.
12	13	432	Do.	Do.	Not known.	Do.	Do.	The author of this was a well-known bard in the court of Prithvi Rája, the last Rája of Delhi. Old, incorrect and incomplete; poetry. Hindī. Rare.
104	13	3,226	Do.	Do.	Do.	Lahore	Pandit Jwálá Datta Prasáda.	The author of this was a Rádhávallabhi by sect. New and incorrect; prose. Very rare.
10	14	322	Do.	Do.	1,880	Gujránwála	Pandit Basanta Rikhí Púj.	New and incorrect; prose and poetry. The author of this work was the great-grandson of Kshemankara, a well-known scholar in Kásmíra. Very rare.
123	9	3,187	Do.	Do.	1,691	Lahore	Pandit Jwálá Datta Prasáda.	Old, incorrect and incomplete; poetry. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
21	कृष्णकौतूहलम् काव्यम्	Krishna-Kautuhalankávyam.	A poem on the life of Srikrishna	Anonymous ...
22	रामरसामृतम् (१मः सर्गः)	Ráma-Rasámritam (Prathamassargah).	A poem on the life of Rámachandra.	Srídhara Kavih...
23	तिलशतक (हिन्दी)	Tila-Sataka(Hindi)	A Hindī poem on the beauty of Tila (or a spot) on the face af a girl.	Anonymous ...
24	बसन्तपचसी(हिन्दी)	Basanta Panchīsī (Hindī.)	A Hindī poem on the beauty of Spring season.	Pandit Jivana Náth Kavih.
25	पिशारविजय(हिन्दी)	Pisaura—Vijaya (Hindī.)	A Hindī poem on the account of the victory gained at Pesháwar by Mahárája Ranjīt Singh.	Pandit Madhu Súdana gosvámī.
26	नखशिखवर्णनम् (हिन्दी)	Nakha-Sikha-Varnana (Hindī.)	A Hindī poem on the beauty of a girl from head to foot.	Kesáva Dás ...
27	नदेव ...	Do. ...	Do. ...	Kavi Mán ...
28	भावपचाशिका ...	Bhâva Panchâsiká (Hindī.)	A poem on the love of a woman	Vrinda Kavi ...
29	वृन्द सतसई ...	Vrinda Satsai ...	A Hindi poem of 700 verses on various subjects.	Do. ...
30	गाथासप्तशतीटीका	Gátha Sapta-Sati Tika.	A commentary on Gâtha Saptasati by Saliváhana.	Rájá Bhuvana Pála.
31	दशावतारः ...	Dasávatárah ...	A poem on the ten avatáras of Vishnu.	Kshemendra (or Vyása Dása).
32	अनर्घ्यराघवनाटक—टीका समला	Anarghya-Rágha-va-Nátaka-Tīká Samūla.	A commentary on Anarghya Rághava Nátaka, a drama on the life of Ráma Chandra. The codex comprises also the text.	(Text) Murári—Kavih, (Com.) Anonymous.
	Upakhyanam—(*Tales and Romances.*)			
33	सिंहासनबत्तीसी (प्राकृत)	Sinhásana Battísi (prákrita.)	Thirty two tales, in prákrita verses on the glory of Rájá Vikramáditya of Ujjain.	Hira Kalasáh.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
81	13	2,106	Devanágari.	Country made paper.	1,590	Lahore	Pandit Jwálá Datta Prasáda.	Old and incorrect; poetry. Newly discovered.
4	11	100	Do.	Do.	Not known.	Do.	Pandit Bhagawán Dása.	Old and incorrect; poetry. Very rare.
11	9	110	Do.	Do.	1,817	Do.	Pandit Jwálá Datta Prasáda.	New and incorrect; poetry. Very rare.
10	17	150	Do.	Do.	1,823	Do.	Do.	New and incorrect; poetry. Very rare.
9	12	144	Do.	Do.	Not known.	Do.	Do.	The author of this was the grand-father of the owner of this codex. New and incorrect; poetry. Very rare.
14	16	224	Do.	Do.	Do.	Do.	Do.	Old and incorrect; poetry. Very rare.
18	13	221	Do.	Do.	1,790	Do.	Do.	Old and incorrect; poetry. Very rare.
20	10	240	Do.	Do.	1,818	Do.	Do.	New and incorrect; poetry. Very rare.
68	5	748	Do.	Do.	1,818	Do.	Do.	New, apparently correct and incomplete; poetry. Hindī very rare.
39	15	2,280	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Very rare.
11_6	8	2,300	Do.	Do.	Do.	Do.	Do.	Old, incorrect. and incomplete; poetry Very rare.
31	17	3,945	Do.	Do.	1,443	Gujránwála	Lálá Karama Chand Bhábara.	Very old and apparently correct; prose and poetry. Very rare.
176	13	5,425	Do.	Do.	1,746	Do.	Pandit Basanta Rikhí Pūj.	The author of this was a Jain by religion. Old and incorrect; poetry. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
34	पचाख्यानम् (हिन्दी)	Panchakhyánam (Hindi).	A Hindī translation of Pancha-Tantram by Vishnu Sarmá.	Vatsa Rája Munih
35	धूर्तचरित्र मोदगञ्ज (भाषा)	Dhúrta charitra Moda-Ganja.	A story in Hindī of cunning persons.	Anonymous ...
36	विक्रमादित्यपञ्च दण्ड छत्रम्	Vikramáditya Pancha-Danda-Chchhatram.	A work on the glorious life of Rájá Vikramá Dityah.	Ráma Chandra Súrih.
	Abhidhana Sastram (*Lexicography*).			
37	शारदीया नाममाला	Sáradīyá-Náma-Mála.	A vocabulary of Sanskrit words	Anonymous ...
	Vyakarana Sastram—(*Grammar.*			
38	स्वरप्रक्रिया ...	Svara-Prakriya ...	A dissertation on the aphorisms on grammar belonging to the phonetics of Veda.	Ráma Chandra...
39	शिशुबोधः ...	Sisu-Bodhah ...	An abridgement of Pánini's grammar, treating of seven cases, verbs and samásas (or the compound nouns.)	Kási Náth Sarmá
40	क्रियाकलापः ...	Kriyá-Kalápah ...	A work on the conjugation of most common verbs.	Vidyánandah ...
41	क्रिया रत्न समुच्चयः	Kriya-Ratna-Samuchchayah.	Do. ...	Gunaratna Súrih
42	चन्द्रकीर्ति वृत्तिः	Chandrakirti-Vrittih.	A commentary on Sarasvata grammar by Anubhuti-Svarupáchāryah.	Anonymous ...
43	प्राकृतलक्षणम्	Prakrita Lakshanam.	A compendium of Prákrita grammar by Hema Chandra Súri.	Chandah ...
	Chhanda's Sastram-(*Versification*)			
44	प्रस्तारचिन्तामणिः भाष्यसहितः	Prastára chintámanih Bhāshya Sahitah.	A work on versification.—Attached is a commentary on the text by the same author.	Chintámani Jyotirvit.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
125	13	4,340	Devanágari.	Country made paper.	1,668	Gujránwála	Pandit Basanta Rikhí Pūj.	Old and incorrect; partly poetry and partly prose. Very rare.
9	15	405	Do.	Do.	Not known.	Do.	Do.	Old and apparently correct; prose. Very rare.
53	16	2,544	Do.	Do.	1,474	Do.	Do.	Old, incorrect and incomplete; partly prose and partly poetry. Very rare.
20	13	640	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; poetry. Very rare.
119	10	2,950	Do.	Do.	Do.	Lahore	Pandit Jwálá Datt Prasáda.	New and incorrect; prose. Very rare.
6	15	125	Do.	Do.	1,736	Do.	Pandit Bhagawán Dása.	Old and apparently correct; prose. Very rare.
12	12	308	Do.	Do.	1,645	Do.	Do.	Old and apparently correct; prose. Rare.
93	17	5,661	Do.	Do.	1,457	Gujránwála	Lála Karma Chand Bhábará.	Old and apparently correct; partly poetry and partly prose. Very rare.
151	15	7,350	Do.	Do.	Not known.	Do.	Do.	Old and apparently correct; incomplete; prose. Very rare.
11	13	310	Do.	Do.	Do.	Do.	Pandit Basanta Rikhí Puj.	New and incorrect; prose. (Prákrita). Newly discovered.
72	11	1,700	Do.	Do.	1,707	Lahore	Pandit Jwálá Datta Prasáda.	Old and apparently correct; prose and poetry. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
45	पिङ्गलटीका समला ॰	Pingala Tīká, Samúlá.	A commentary on Pingala's Chhanda's Sástram, a work on versification. The codex comprises also the text.	Pasu Kavih ...
46	रुद्रदीपपिङ्गलम् (हिन्दी)	Rudra-Dīpa-Pingalam (Hindī).	A Hindī work on versification	Jaya Krishna Pandit.
47	वृत्तरत्नाकरटीका समला ॰	Vritta-Ratnákara-Tiká-Samúlá.	A commentary on Vritta-Ratnákarah, a work on versification. The codex comprises also the text.	[Text] Bhatta Kedára, [Com.] Anonymous.
	Alankara or (Sahitya) Sastram (*Rhetoric*).			
48	मधररसा ... ॰	Madhura Rasá ...	A commentary on Kávya Prakásáh by Mammatácháryah.	Krishna Dvivedi
49	शृङ्गारलता ... ॰	Sringára Latá ...	A work on the description of Sringára Rasa (love.)	Sukha Deva Misra
50	रसरत्नाकरः (हिन्दी)	Rasa Ratnákarah (Hindī).	A Hindī treatise on nine Rasas (or flavours).	Kavi Amrita Ráya
51	रसचन्द्रोदयः (हिन्दी)	Rasa Chandrodaya (Hindī).	Do. ...	Kavi Udaya Nátha
52	रसराजः (हिन्दी)	Rasa Rájá (Hindī)	Do. ...	Kavi Motī Ráma
53	रसरहस्यम् (हिन्दी)	Rasa Rahasyam (Hindī).	Do. ...	Kulapati Misra
54	रसिकजनरञ्जनम् (हिन्दी)	Rasika-janaranjanam (Hindī).	A Hindī work on Sringára Rasa (love).	Gopála Bhatta ...
55	रसिकमनहरणम् (हिन्दी)	Rasika-manaharanam (Hindī).	A Hindī work on nine flavours and the description of Alankáras (or figures of speech).	Mahárája Kavi
56	कविवल्लभग्रन्थ (हिन्दी)	Kavi Vallabha Grantha (Hindī)	A Hindī work on Rhetoric, describing the defects and the merits in Hindi poetry and poetico-prose composition.	Kavi Haricharna Dása.
57	जोरावरप्रकाशः (हिन्दी)	Jorávara-Prakása	A commentary on Rasikapríya, a Hindī work on Rhetoric.	Jorávara Sinha
58	कविप्रियाटीका [हिन्दी]	Kavi Príyá Tīká (Hindī).	A commentary on Kavi Priya, a work on Rhetoric.	Kavi Haricharna Dása.
59	अलङ्कार कलानिधिः (हिन्दी)	Alankára Kalá Nidhi (Hindī).	A Hindī work on the description of Alankáras (or figures of speech).	Anonymous ...
60	जगदविनोद (हिन्दी)	Jagadvinoda ...	A Hindī work on the description of Sringára Rasa.	Kavi Padmákarah

No of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
64	11	1,512	Devanágari.	Country made paper.	Not known.	Lahore	Pandit Bhagawán Dása.	Very old and incorrect; prose and poetry. Rare.
52	8	624	Do.	Do.	1,720	Gujránwála	Pandit Basánta Rikhí Púj.	Old and incorrect; poetry. Hindī. Very rare.
24	15	1,400	Do.	Do.	Not known.	Do.	Lálá Karma Chanda	New and incorrect; prose and poetry. Rare.
18	8	387	Do.	Do.	Do.	Lahore	Pandit Bhagawán Dása.	Very old and apparently correct; prose. Very rare.
26	11	550	Do.	Do.	1,726	Do.	Do.	The author wrote this work under the patronage of Rája Devī Sinha. Old and apparently correct; poetry. Very rare.
39	13	1,248	Do.	Do.	Not known.	Do.	Pandit Jwálá Datt Prasáda	New and incorrect; poetry. Very rare.
67	8	1,072	Do.	Do.	1,822	Do.	Do.	New and incorrect; poetry. Very rare.
61	13	915	Do.	Do.	Not known.	Do.	Do.	New and incorrect; poetry. Very rare.
133	21	2,800	Do.	Do.	1,819	Do.	Do.	New and incorrect; poetry. Very rare.
5	16	90	Do.	Do.	1,688	Do.	Do.	Old and inocrrect; poetry. Very rare.
47	22	1,040	Do.	Do.	1,792	Do.	Do.	Old aad incorrect; poetry. Very rare.
76	9	760	Do.	Do.	1,819	Do.	Do.	New and incorrect; poetry. Rare.
19	26	4,752	Do.	Do.	1,820	Do.	Do.	New and incorrect; prose. Very rare.
161	28	6,762	Do.	Do.	1,820	Do.	Do.	New and apparently correct; prose. Very rare.
154	21	3,234	Do.	Do.	Not known.	Do.	Do.	New and apparently correct; poetry. Very rare.
50	24	1,600	Do.	Do.	1,837	Do.	Do.	New and incorrect; poetry. Very rare. This work was written under the patronage of Mahárája Jagat Sinha.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
	Jyotisha Sastram—*(Astronomy and Astrology).*			
61	जन्मसमुद्रः वृत्तिवेडा नाम्न्या टीकया सहितः	Janma Samudrah Vritti Vedá-Námnyá-Tikayá-Sahitah.	A work on astrology treating of the nativity of man. Attached is a commentary on the text.	Narachandro—Padhyáyah.
62	विज्ञानविलासः	Vijnána-Vilásah	Rules for foretelling the rise and fall of prices.	Sri Nátha ...
63	ताजकसारः ...	Tájaka Sárah ...	A work on astrology showing how to foretell the events of one year of man's life according to the Tájaka system.	Hari Hara Bhatta
64	अब्दरत्नम् ...	Abda-Ratnam ...	Do. ...	Durgá Saháyah...
65	मुहूर्तरचनम् ...	Mahúrta-Rachanam.	A work on astrology treating of Muhúrtas (or auspicious time for performing the religious rites).	Do. ...
66	ताजकसारवृत्तिः	Tájaka-Sára-Vrittih.	A commentary on Tájaka Sára (No. 63).	Sámautah ...
67	रत्नसारजातकीय ज्योतिषसारसंग्रहः	Ratna-Sára Játakíya Jyotisha-Sára-Sangrahah.	A part of Ratna-Sára-Játakam, a work on astrology describing how to tell the past, present, and future events of a man's life by seeing his nativity.	Anonymous ...
68	दशाचिन्तामणिः	Dasá Chintámani	A treatise on astrology giving rules for foretelling a man's fate by means of Dasá.	Rájá Rishih. ...
	Dharma Sastram—*(Law Civil and Canonical).*			
69	सिद्धान्तशिरोमणि मोहनीयम्	Siddhánta Siromani Mohaniyam.	A treatise on lunar days and the different religious fasts, penances and optional observances and duties appertaining thereto.	Mohana Misra ...
70	निर्णयसारः ...	Nirnaya Sárah	Do. ...	Kshemankara ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	Remarks.
51	13	1,625	Devanágari.	Country made paper.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	Old, incorrect and incomplete; prose and poetry. Newly discovered.
15	10	225	Do.	Do.	Do.	Do.	Do.	Very old, incorrect and incomplete; poetry. Very rare.
73	6	750	Do.	Do.	Do.	Do.	Pandit Bhagawán Dás.	Old and incorrect; poetry. Rare.
13	15	672	Do.	Do.	Do.	Do.	Do.	Old and incorrect; poetry. Rare.
19	15	1,310	Do.	Do.	Do.	Do.	Do.	Old and incorrect; poetry. Rare.
20	19	2,125	Do.	Do.	1,800	Gujránwála	Lálá Karma Chanda Bhábará.	New and incorrect; prose. Very rare.
19	14	500	Do.	Do.	1,852	Do.	Pandit Basanta Rikhí Púj.	New and incorrect; poetry. Rare.
35	6	160	Do.	Do.	1,706	Lahore	Pandit Jwálá Datta Prasáda.	Old, incorrect and incomplete; poetry. Rare.
52	12	1,100	Do.	Do.	1,832	Do.	Do.	New and incorrect; prose. Very rare.
35	12	1,035	Do.	Do.	1,824	Do.	Pandit Bhagawán Dása.	New and incorrect; prose. Very rare. The author of this was a Kásmīrī Bráhmana by caste. He wrote several works on Puránа, Vaidyaka, Dharma Sástram, &c., such as Bháratamanjari, Kshema-Kautūhalam, &c., &c.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
71	शुद्धिप्रकाशः ...	Suddhi Prakása	A treatise on impurity arising from the birth or death of a relation.	Bhatta Bháskarah
72	प्रायश्चितमुक्तावली	Prayaschitta Muktávali.	A work on expiations ...	Divákarah ...
73	दानपरीक्षा ...	Dána Parīkshá	A dissertation on the rules of Dánas (or gifts.)	Srīdhara Misrah. ...
74	प्रतापदेवतिथी निर्णयः	PratápadevaTithi Nirnayah.	A dessertation on lunar days and the different religious fasts, penances and optional observances, and duties appertaining thereto.	Sri Siddha, Lakshmana.
75	प्रयोगदर्पणम्	Prayoga Darpanam.	A work on the consecration of images of Gods.	Padmanábhah ...
76	विवादताण्डवः ...	Viváda Tándavah	The Code of Procedure in Civil cases.	Kamalákara Bhattah.
77	विवादचन्द्रः ...	Viváda Chandra	Do. ...	Misru Pandit ...
78	मुग्ध बोध प्रकाशः	Mugdha Bodha prakása.	A work on the consecration of new buildings or the ceremony performed before entering in a new house.	Anonymous ...
79	वासिष्ठीनवग्रह—पद्धतिः	Vásishthi Navagraha Paddhatih.	Directions for worshipping Nava-Grahas (or nine planets).	Vásishtha Rishih
80	शिवार्कोदयः ...	Sivárkodayah ...	A dissertation on lunar days and the different religious fasts, penances and optional observances and duties appertaining thereto.	Gágá Bhattah ...
81	विधानमाला ...	Vidhána Málá ...	A treatise on the religious duties observed by the Hindūs.	Nara Sinha Pandit.
82	धर्मप्रवृत्तिः ...	Dharma Pravrittih.	Do. ...	Náráyana Bhattah

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
31	9	500	Devanágari.	Country made paper.	1,856	Lahore	Pandit Bhagawán Dása.	New and apparently correct; prose. Rare.
27	11	668	Do.	Do.	Not known.	Do.	Do.	New and incorrect; prose. Rare.
20	10	300	Do.	Do.	Do.	Do.	Do.	New, incorrect and incomplete; prose. Rare.
34	10	646	Do.	Do.	Do.	Do.	Do.	The author wrote this under the partonage of Rájá Pratápa Deva of Kálpí. Old, incorrect and incomplete; prose. Very rare.
72	9	1,065	Do.	Do.	1,789	Do.	Do.	New and apparently correct; prose. Very rare.
126	10	3,600	Do.	Do.	Not known.	Do.	Pandit Jwálá Datta Prasáda.	The author of this was a well-known scholar, inhabitant of Benares, and Maharashta Bráhmana by caste. He wrote several works on Dharma-Sástram, such as Nirnaya Sindhuh, Súdra Kamalá Karah, &c. New and incorrect; prose. Rare.
64	9	1,574	Do.	Do.	1,848	Do.	Do.	This work was written by the author under the patronage of Lakhimá Devi, a Queen of Rájá Darpa Náráyana. New and incorrect; prose. Rare.
18	11	324	Do.	Do.	1,810	Do.	Do.	Old and apparently correct; prose. Rare.
41	9	840	Do.	Do.	Not known.	Do.	Do.	Old and apparently correct; prose. Very rare.
40	6	450	Do.	Do.	Do.	Do.	Do.	Old and incorrect; prose and poetry. Very rare.
142	9	3,807	Do.	Do.	1,848	Do.	Do.	New and incorrect; prose. Rare.
139	11	4,000	Do.	Do.	Not known.	Do.	Do.	New and incorrect; prose. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
83	विश्वप्रकाशपद्धतिः	Visva-Prakása Paddhatih.	A treatise on the religious fasts, feasts and also Dánas (or gifts).	Visvanátha Pandit
84	विधवाविवाहविचारः	Vidhava Viváha Vichárah.	An essay refuting the widow-marriage—system.	Hari Misra ...
85	काश्यपीमूल शान्तिः	Kásyapi Múla Sántih.	Directions for performing Múla Sánti (or the ceremony to ward off the evil effects likely to happen from the birth of a child in Múla Nakshatram (or 19th lunar Mansion).	Kásyapa Rishi ...
	Nyaya Sastram—(*Logic*).			
86	मुक्तमाला ...	Muktá Málá ...	A commentary on Gádádhari which is itself a commentary on Anumána Chintámani Dīdhitih by Raghunátha Siromanih.	Anonymous ...
87	मञ्जषाखण्डनम्	Manjúshá Khandanam.	A work on Syntax refuting the opinion of Nágoji's Manjúshá on grammar.	Krisna Sástri Arde.
88	भेदप्रकाशः ...	Bheda Prakásah	A work on logic refuting non-dual theory of Vedánta philosophy, and proving that the soul is separate from God.	Sankara Misra
89	शतदूषणी ...	Sata Dúshaní ...	Do. ...	Sri Nivása Dása
90	विद्वन्मण्डनम ...	Vidvan Mandanam.	Do. ...	Vitthalesvarah
91	न्यायामृतम् ...	Nyáyamritam ...	Do. ...	Vyása Yatih ...
92	मायावादखण्डनम्	Máyáváda Khandanam.	A work on logic refuting the Máya-Váda (or theory that the world is a mere illusion) of Vedánta philosophy.	Jaya Tirtha Bhikshuh.
93	विद्वन्मण्डनविवरणम्	Vidvan Mandana Vivaranam.	A commentary on Vidvan Mandana (No. 90).	Purushottama Cháryah.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	Remarks.
204	13	6,936	Devá-nágari.	Country made paper.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	Old and incorrect; prose. Incomplete. Very rare.
9	20	234	Do.	Do.	Do.	Do.	Do.	Old and apparently correct; prose. Newly discovered.
13	6	110	Do.	Do.	Do.	Do.	Do.	Old and incorrect; prose. Very rare.
29	11	1,026	Do.	Do.	1848	Do.	Do.	New, incorrect and incomplete; prose. Rare.
17	9	511	Do.	Do.	Not known.	Do.	Do.	The author was a well-known scholar in logic and inhabitant of Benares. He was Mahrastra Bráhmana by caste. New and incorrect; prose. Rare.
44	7	830	Do.	Do.	1533	Do.	Do.	Old and apparently correct; prose. Very rare.
31	6	244	Do.	Do.	1838	Do.	Do.	New and incorrect; prose. Rare.
77	9	1,520	Do.	Do.	1694	Do.	Do.	Old and incorrect; prose. Very rare.
316	8	7,145	Do.	Do.	1706	Do.	Do.	The author was one of the followers of Madhváchárya. Old and incorrect; prose. Very rare.
10	8	150	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Very rare.
120	8	1,666	Do.	Do.	1796	Do.	Do.	Old and incorrect; prose. Very rare.

No.	Name of MS. in Devánágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
94	गादाधरीविवृत्तिः	Gádádhari Vivritih.	A commentary on Gādádhári which is itself a commentary on Anumána Chintámani Didhitih, by Raghunátha Siromanih.	Krishna Sástri Arde.
	Vedanta Sastram—(*Monotheistic*)			
95	वेदान्तरत्नमाला	Vedánta Ratnamálá.	A work on Vedánta philosophy refuting the opinions of others and proving the theory of nonduality.	Vraja Bhúshana Misrah.
96	भ्रष्टवैष्णव खण्डनम्	Bhrashta Vaishnava Khandanam.	A work on Vedánta philosophy refuting the theory of Vaishnavas and proving that the soul is not separate from God.	Srīdhara Misrah
97	ब्रह्मसूत्रवृत्तिः	Baham Sítra Vrrittih.	A commentary on the aphorisms of Yása, on Vedánta philosophy.	Ráma Kinkarah
98	अपरोक्षानुभूति टीका (गुजराथी	Aparokshánubhuti Tiká (Gujaráthi).	A Gujaráthi commentary on Aparoksha Nubhutih by Sankaráchárya, a work on the doctrines of Vedánta philosophy.	Anonymous ...
99	शिवगीता समला	Siva Gitá Tiká Samulá.	A commentary on Siva Gitá, a work on the greatness of Siva.	(Text) Vyásah (Com.) Venkatádari Náyakah
100	अद्वैतसिद्धान्तः ...	Advaita Siddhántah.	A work on the theory of nonduality known in Vedánta philosophy.	Anonymous ...
101	स्वरूपप्रकाशः ...	Svarūpa Prakásáh.	A work on the true knowledge of Supreme being.	Sadánanda Kásmírí.
102	शुष्कज्ञाननिरादरः	Sushkajnána Nirádarah.	A work on the doctrine of Vedánta philosophy and the duties of Vedantists.	Sridhara Misráh
103	महीधरीवासिष्टसार टीका	Mahidhari (Vásishtha Sára Tiká.	A commentary on Vásishtha Sára, an abridgment of Vásishtha Puránam.	Mahīdharopádhyayah.
104	अपरोक्षानुभवः (हिन्दी)	Aparokshánubhavah (Hindī).	A Hindī translation of Aparokshanubhátih in Sanskrit.	Nemánanda Sarasvati.
105	अद्भुतग्रन्थः (हिन्दी)	Adbhuta Grantha (Hindī).	A Hindī treatise on the knowledge of Brahma (or Supreme being) according to the doctrine of Guru Nánaka of Sikhas.	Do. ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
1,244	10	40,467	Devanágari.	Country paper.	1817	Lahore	Pandit Jwála Datta Prasáda.	New, incorrect and incomplete; prose. Rare.
20	12	510	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Very rare.
9	15	240	Do.	Do.	Do.	Do.	Pandit Bhagawán Dása.	Very old and apparently correct; prose and poetry. Very rare.
305	10	6,710	Do.	Do.	1679	Do.	Pandit Jwála Datta Prasáda.	This commentary was written according to the doctrine of Vaishnavas. Very old and incorrect; prose. Very rare. Incomplete.
33	8	512	Do.	Do.	1683	Do.	Do.	Old and incorrect; prose. Gujaráthi. Very rare.
117	10	3,331	Do.	Do.	1827	Do.	Do.	New and incorrect; prose. Very rare.
37	14	1,022	Do.	Do.	Not known.	Do.	Do.	New and incorrect; prose. Very rare.
71	9	1,004	Do.	Do.	1763	Do.	Pandit Bhagawán Dása.	Old, incorrect and incomplete; prose. Very rare.
9	12	231	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Rare.
41	11	910	Do.	Do.	1813	Gujránwála	Pandit Basanta Kikhí Púj.	The author of this was a well-known scholar. He wrote a commentary on white Yajur Veda Sanhita and other works on different subjects.
7	13	168	Do.	Do.	1822	Do.	Do.	New and incorrect; prose. Very rare. Hindí.
9	8	72	Gurumukhi.	Do.	Not known.	Do.	Do.	New and incorrect; poetry. Rare.

No.	Name of MS. in Devánágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
106	अज्ञानबोधिनी (हिन्दी)	Ajnána-Bodhini (Hindī.)	A Hindī translation of Ajnána-Bodhinī in Sanskrit, a work on the doctrine of Vedánta.	Anonymous ...
107	गीता माहातम्यम् [हिन्दी]	Gítá Mahátmyam (Hindī.)	A Hindī translation of Gítá Máhátmyam in Sanskrit, a part of Padma Puránam on the greatness of Bhagavad Gítá.	Do. ...
108	वासिष्ट सार वैराग्य प्रकरण (हिन्दी)	Vásishtha Sára Vairágya Prakáranam. (Hindī.)	A compendium in Hindī of the section named Vairágya of Vásishtha Puránam.	Do. ...
109	वासिष्टसारउपशम प्रकरणम् (हिन्दी)	Vásishtha Sára Upasama Prakaranam. (Hindī.)	A compendium in Hindī of the section named Upasama, of Vásishtha Puránam.	Do. ...
110	वासिष्टसार मोक्ष प्रकरण (हिन्दी)	Vásishtha Sára Moksha Prakaranam. (Hindī.)	A compendium in Hindī of the section named Moksha-Vyavahara of Vásishtha Puránam.	Do. ...
111	विज्ञान गीता(हिन्दी)	Vijnána Gítá (Hindī.)	A Hindī work on the doctrines of Vedánta philosophy.	Kesava Misrah...
112	सर्वाङ्गयोगदीपिका	Sarvanga Yoga-Dipika.	Do. ...	Sundara Dása ...
113	चिद्विलासः ...	Chidvilásah (Hindī)	A Hindī work on the knowledge of Brahma (or Supreme being.)	Bali Ráma Kavih
	Yoga Sastram—(*Theocratic*).			
114	योगचिन्तामणिः ...	Yoga chintámanih.	A treatise on the importance of Yoga (or meditation.)	Sri Godávara Misrah.
115	महेश संहिता ...	Mahesa Sanhita	Do. ...	Mahesah ...
116	योगोपदेशः ...	Yogopadesah ...	A lecture on the Yoga system of Philosophy.	Anonymous ...
117	षटचक्र ध्यान पद्धति	Shatchakradhyána Paddhatih.	Rules for meditation according to the Yoga Sástram.	Brahma Chaitanya Yatih.
	Silpa Sastram—(*Arts*).			
118	वास्तु मण्डनम् ...	Vástu Mandanam	A work on architecture ...	Mandana Sútra—Dhárah.
	Bhakti Sastram—(*Faith*).			
119	विष्णुधर्म्म मीमांसा	Vishnu Dharma-Mimánsá	A treatise on Bhakti (or faith) in Vishnu, and on religious duties observed by the Vaishnavas.	Nrisinha Bhattah
120	मथुरासेतुः ...	Mathurá Setuh...	A work on the greatness of Mathura Puri and the faith in Sri-Krishna.	Ananta Devah ...
121	उत्कलिकावल्लरी ...	Utkaliká-Vallari	A poem on the sports of Rádhá and Sri-Krishna and faith in them.	Sri Rúpa Goswámi.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
25	13	582	Devanágari.	Country made paper.	1822	Gujránwála	Pandit Basanta Rikhi Pūj.	New and incorrect; poetry. Rare.
256	7	2,048	Do.	Do.	Not known.	Do.	Do.	New, incorrect and incomplete; poetry. Very rare.
73	13	1,740	Do.	Do.	Do.	Do.	Do.	New and incorrect; poetry. Very rare.
132	14	4,630	Do.	Do.	Do.	Do.	Do.	New, incorrect and incomplete; poetry. Very rare.
40	13	1,040	Do.	Do.	Do.	Do.	Do.	New and incorrect; poetry. Very rare.
156	9	1,725	Do.	Do.	1818	Do.	Pandit Jwálá Datta Prasáda.	New and incorrect; poetry. Rare.
21	12	336	Do.	Do.	1819	Do.	Do.	New and incorrect; poetry. Rare.
123	17	1,837	Do.	Do.	1819	Do.	Do.	New and incorrect; poetry. Rare.
99	10	1,970	Do.	Do.	1662	Do.	Do.	Very old and apparently correct; prose. Rare.
28	10	900	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; poetry. Very rare.
12	12	231	Do.	Do.	Do.	Lahore	Do.	New and incorrect; poetry. Rare.
8	6	100	Do.	Do.	1601	Do.	Do.	Old and incorrect; poetry. Rare.
19	13	468	Do.	Do,	1743	Do.	Do.	Old and incorrect; poetry. Very rare.
220	9	4,840	Do.	Do,	1599	Do.	Do.	Old and apparently correct; prose. Very rare.
46	10	1,450	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Very rare.
6	11	132	Do.	Do.	Do.	Do.	Pandit Bhagawán Dása.	The author was well known in Bengal as a disciple of Chaitanya Deva. New and incorrect; poetry. Rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
122	स्तवमाला ...	Stava-Málá ...	A collection of prayers of various deities.	Sanátanah ...
123	भक्तिवर्द्धिनीविवृतिः	Bhaktl-Vardhini Vivritih.	A commentary on Bhakti Vardhini, a work on Bhakti (or faith) in Bhagawán or Vishnu.	Sri Vallabha Dikshitah.
124	हरिभक्तिसुधोदयः ...	Hari-Bhakti Sudhodayah.	A work on the faith in Hari or Vishnu.	Anonymous ...
125	दर्पदलनम् ...	Darpadalanam.	Teaches how to subdue pride.	Pandit Jagaddhárah.
126	भक्तिहेतुनिर्णयः ...	Bhakti Hetu Nirnayaya.	A work explaining why a man should place his faith in Srikrishna in preference to other gods.	Vitthalesvarah...
127	प्रसादमाला	Prasáda-Málá ...	A work on the duties of Vaishnavas and Bhakti in Srikrishna.	Anonymous ...
128	निरोधविवृतिः	Nirodha-Vivritih.	A work on the religion of Rádha-Vallabhi sect.	Sri Vallabhácháryah.
129	निरोधविवृतिविवरणम्	Nirodha Vivriti-Vivaranam.	A commentary on Nirodha-Vivritih (No. 128).	Do. ...
130	पुष्टिलीलाटीका	Pushti-Lila-Tiká.	A commentary on Pushti-Lílá, a work on the faith in Rádhá and Krishna.	Anonymous ...
131	रामनाम माहात्म्यम्	Ráma Náma Máhátmyam.	A work on faith in the name itself of Ráma.	Achchyutasramah
132	राधाकृष्ण रूपचिन्तामणिः	Rádhá-Krishna Rūpa-Chintámanih.	A poem on the beauty of Rádhá and Sri Krishna.	Anonymous ...
133	कार्पण्यपञ्जिका	Kárpanya-punjika.	A poem in praise of Rádhá and Sri Krishna.	Sri Rùpa Gosvámi.
	Mantra Sastram—(*Mysticism.*)			
134	कुलार्णवतन्त्रम् ...	Kulárnava-Tantram.	A work on Mantra Sástram (or Mysticism) and the duties of Kaulas.	Anonymous ...
135	लिङ्गार्चनचन्द्रिका	Lingárchana-Chandrikā.	A tantrika work on the worship of the Lingam of Siva.	Sadasiva Dásaputra.
136	शिवाचारसंग्रहः	Sivā Chára Sangrahah.	A work on the duties of Siva and the worship of Siva.	Anonymous ...
137	परादेवीरहस्यातन्त्रम्	Parā-Devi-Rahasya-Tantram.	A Tántrika work on the worship, &c., of Parā Devi or Sri Vidyā.	Do. ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
63	9	2,080	Deva-nágari.	Country paper.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	The author of this was one of the disciples of Chaitanya Deva. New and incorrect. Very rare.
10	9	120	Do.	Do.	Do.	Do.	Do.	Old and incorrect; prose. Very rare.
173	11	5,190	Do	Do.	Do.	Do.	Do.	Old, incorrect and and incomplete. Very rare.
47	7	600	Do.	Do.	Do.	Do.	Do.	Very old, incorrect and incomplete; prose. Rare.
9	8	132	Do.	Do.	Do.	Do.	Do.	Old and apparently correct; prose. Very rare.
10	6	133	Do.	Do.	Do.	Do.	Do.	Old and incorrect; poetry. Very rare.
17	9	380	Do.	Do.	Do.	Do.	Do.	Old, incorrect and incomplete; prose. Very rare.
11	9	275	Do.	Do.	Do.	Do.	Do.	Old, incorrect and incomplete; prose. Very rare.
8	8	160	Do.	Do.	Do.	Do.	Do.	Old, incorrect and incomplete; prose. Very rare.
191	12	5,735	Do.	Do.	Do.	Do.	Pandit Bhagawán Dása.	Old, incorrect and in complete; prose. Very rare.
3	11	50	Do.	Do.	Do.	Do.	Do.	New and incorrect; poetry. Very rare.
3	11	48	Do.	Do.	Do.	Do.	Do.	New and incorrect; poetry. Rare.
28	13	1,000	Do.	Do.	1718	Do.	Do.	Old, incorrect and incomplete; (from 11th chapter to 17th). poetry. Rare.
93	29	3,312	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Rare.
50	29	1,764	Do.	Do.	1852	Do.	Do.	New and incorrect; prose. Rare.
16	11	800	Do.	Do.	Not known.	Do.	Pandit Jwála Datta Prasáda.	Old and apparently correct; poetry. Very rare. Incomplete.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
138	मनोरमा ...	Manorama ...	A commentary on Nitya Tantram, a work on mysticisms.	Subhagananda Nátha.
139	कौलदर्शनम् ...	Kaula-Darsanam	A Tantrika work on the duties observed by Kaulas, a kind of Sáktas.	Visvánanda Nátha
140	कौलाचारः ..	Kauláchárah	Do. ...	Do. ...
141	स्तुतिकुसुमाञ्जलिः	Stuti Kusumánjalih.	A collection of prayers of different Gods.	Pandit Jagaddhara
142	तप्तमुद्राविद्रावणम्	Tapta-Mudrá-Vidrávanam.	A work refuting the Tapta-Mudra system of Vaishnavas (or the system which directs the marking of the body with a hot piece of iron shaped like a Sankha chakra, &c).	Bháskara Dkshita.
	Vaidyaka Sastram—(*Medicine*).			
143	सिद्धमन्त्रप्रकाशः समूलः	Siddha-Mantra Prakasah Samúlah.	A commentary on Siddha Mantra, a treatise on medicine, by the commentator's father Kesava Devah. The codex comprises also the text.	(Text) Kesava-Devah. (Comty) Pandit Bopa-Devah.
144	कनकसिंहप्रकाशः	Kanaka Sinha-Prakásah.	A work on the treatment of various diseases.	Ráma Krishna Vaidya Rájá.
145	रसराजलक्ष्मी ...	Rasarája-Lakshmīh.	A work on the preparation of Metallic medicines.	Vishnu Devah
146	करिचिकित्सारोद्धारः	Kari-Chikitsá-Sároddhárah.	A work describing the kinds of the elephants and the medicines for the diseases which they suffer from.	Gunákarah ...
147	गदनिग्रहः ...	Gada-Nigrahah	A collection of medical prescriptions in verses.	Sdháala-Vaidyah
148	वैद्यवल्लभा ...	Vaidya Vallabhá	A commentary on Sata Sloki by Vararuchih, a collection of medical prescriptions in 100 verses.	Anonymous ...
149	चन्द्रकला ...	Chandrakalá	A commentary on Bopa Devi Sata Sloki, a collection of medical prescriptions in 100 verses.	Bopadevah ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
81	15	1,377	Devanágari.	Country made paper.	Not known.	Lahore	Pandit Jwálá Datta Prasáda.	Very old, incorrect and incomplete; prose. Very rare.
14	11	232	Do.	Do.	Do.	Do.	Do.	Old and apparently correct; very rare. Prose.
4	8	64	Do.	Do.	Do.	Do.	Do.	Very old and incorrect; prose. Very rare.
87	10	2,500	Do.	Do.	Do.	Do.	Do.	Old and incorrect; poetry. Very rare.
77	9	2,052	Do.	Do.	1848	Do.	Do.	New and incorrect; prose. Rare.
33	9	1,152	Do.	Do.	1696	Do.	Do.	The author of this was a well-known scholar, who wrote Mugdha-Bodha grammar and several other works in Vaidyaka, Dharm Sástram, &c. Old and apparently correct; prose and poetry.
254	40	13,900	Do.	Do.	Not known.	Do.	Do.	The work was written by the author under the patronage of Rájá Kanaka Sinha of Bagesara (modern Baxar) in Behára. New, incorrect and incomplete; poetry. Rare.
41	8	530	Do.	Do.	Do.	Do.	Do.	Very old, incorrect and incomplete; poetry. Very rare.
30	9	540	Do.	Do.	Do.	Do.	Do.	Very old, incorrect and incomplete; poetry. Very rare.
285	11	14,535	Do.	Do.	Do.	Do.	Do.	Old, incorrect and incomplete; poetry. Very rare.
102	11	2,244	Do.	Do.	1695	Do.	Do.	Old and incorrect; prose. Very rare.
35	11	980	Do.	Do.	Do.	Do.	Do.	Old and incorrect; prose newly discovered. The author of the text and its commentary is the same.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
150	भिषक्चक्रचित्तोत्सवः	Bhishak Chakra Chittotsavah.	A work on materia-medica ...	Hansarája Vaidyah
151	निघराटु-सारः ...	Nighantu Sárah	A dictionary of the names of medicines, containing merits of them.	Rájá Ashoka Mallah.
152	वैद्यक-प्रकाशः ...	Vaidyaka Prakasa (Hindī).	A Hindī work on the treatment of various diseases.	Kavi Ganesa Dása
153	लक्ष्मणोत्सवः ...	Lakshmanotsavah	A work on materia-medica ...	Lakshmana Vaidyah.
154	मेघविनोदः (हिन्दी)	Megha-Vinodah (Hindī).	Do. ...	Anonymous ...
155	चरक (भाषा) ...	Charaka (Bhásha)	A Hindī translation of Charaka Sanhita by Patanjalih—a well known treatise on materia-medica.	Ságarah ...
	Jaina Sastram—(*Jainism*).			
156	पार्श्वनाथ-पराणम (प्राकृतम्)	Pārsvanátha Puránam (Prákritam).	A work of Digambari Jainas on legendary life of Parsvanátha, the 23rd Tirthankara of the Jains,	Sri Maha Bhavya Sena.
157	आचाराङ्गसत्रम् स टीकम्	Acháranga Sútram Satikam.	A description on the daily duties observed by Jaina-Yatis (or ascetics). Attached is a commentary on the text.	Anonymous ...
158	सगडाङ्ग सत्रदीपिका समला	Súgadánga Sútra Dipiká Samúla.	A commentary on Súgadánga Sútra, 2nd of the 12 Angas of Jain Scripture. The codex comprises the text also.	Harshakula Panditah.
159	पिण्डविशुद्धिसत्र त्तिः	Pinda Visuddhi Sútra-Vrittih.	A commentary on Pinda-Visuddhi Sástram, a work giving an account of the causes of hunger and the nature of food to be eaten.	Srichandra Sūri
160	ठाणङ्गसत्रवृत्तिःसमला	Thánánga Sútra Vrittih Samúlá.	A commentary on Thánánga Sūtram, 3rd of the 12 Angas of Jaina Scripture. The codex comprises also the text.	Nemchandra Sūrih.
161	समवायाङ्ग सत्रवृत्तिः	Samaváyánga Sutra-Vrittih.	A commentary on Samaváyánga Sútram, 4th of the 12 Angas of Jaina Scripture.	Abhaya Deva Sūrih.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A. D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
12	16	480	Deva-nágari.	Country made paper.	Not known.	Gujránwála	Pandit Basanta Rikhi Pūj.	New and incorrect; poetry. Very rare, incomplete.
73	12	2,175	Do.	Do.	1677	Do.	Do.	Old and apparently correct; poetry. Very rare.
70	14	1,932	Do.	Do.	1838	Do.	Do.	Old and incorrect; poetry. Rare.
81	16	3,888	Do.	Do.	1817	Do.	Do.	The author of this was a Káyastha (Káyath) by caste. New and incorrect; poetry. Very rare.
210	8	3,360	Do.	Do.	Not known.	Do.	Do.	New, incorrect and incomplete; poetry. Very rare.
29	13	812	Do.	Do.	1792	Do.	Do.	Old and apparently correct; poetry. Very rare. Incomplete.
77	10	1,675	Do.	Do.	1442	Do.	Do.	This work is written according to the theory of Digambari Jainas. Very old, illustrated and apparently correct; very rare. Poetry.
76	14	5,736	Do.	Do.	1639	Do.	Lálá Karma Chanda Bhabara.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Gujaráthí prose; rare.
168	15	7,000	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Sanskrit. Text is in Prákrita. Rare.
95	15	4,400	Do.	Do.	1615	Do.	Do.	Old and incorrect; prose. Sanskrit. Very rare.
153	9	7,750	Do.	Do.	1708	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Very rare.
103	13	3,775	Do.	Do.	1552	Do.	Do.	Old and apparently correct; prose. Sanskrit. Rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
162	भगवती सत्र व्याख्या, समल	Bhagvatí-Sútra Vyákhyá-Samúla.	A Sanskrit commentary on Bhagvati Sútram—5th of the 12 Angas of Jain Scripture. The codex comprises also the text.	Abhaya Deva Súrih.
163	ज्ञाताधम्मकथासत्रप्र दशविवरणम्	Jnátá Dharmakathá-Pradesa-Vivaranam.	A Sanskrit commentary on Jnátá Dharmakathá Sútram—6th of the 12 Angas of Jain Scripture.	Do. ...
164	प्रश्नव्याकरणवृत्ति:	Prasna-Vyákarana-Vrittih.	A commentary on Prasna Vyákarana—11th of the 12 Angas of Jain Scripture.	Do. ...
165	राजप्रश्नीयोपाङ्ग वृत्ति:समला	Rája-Prasneyopánga Vrittih Samúla.	A Sanskrit commentary on Rájaprasneya—2nd of the Upangas of Jaina Scripture: The codex comprises also the text.	Malayá Giri Súrih.
166	उववाईसत्रवृत्ति: समला	Uvavái Sútra-Vrittih Samúla.	A Sanskrit commentary on Uvavái Sútram—1st of the Upangas of Jaina Scripture, containing a description of three different kinds of souls. The codex comprises also the text.	Abhaya Deva Súrih.
167	जीवाभिगमवृत्ति: समला	Jívábhigama-Vrittih Samúla.	A Sanskrit commentary on Jivábhigama Sútram—3rd of the Upángas, containing a description of soul. The codex comprises also the text.	Malayá Giri Súrih.
168	जम्बद्वीपप्रज्ञप्तिवृत्ति: समला	Jambudvipaprajnaptih Vrittih, Samúla.	A Sanskrit commentary on Jambudvipa Prajnaptih—5th of Upángas, containing a description of Jambu Dvīpa. The codex comprises also the text.	Hira Vijayah ...
169	दशाश्रुतस्कन्ध टीका (जनहिता)समला	Dasásrutaskandha Tíká (Jana-hitá) Samúla.	A Sanskrit commentary on Dasasruta Skandha—one of the Upángas of Jaina Scripture describing the expiations of sins. The codex comprises also the text.	Brahma Sárih
170	प्रवचनसारोद्धार: सव्याख्यान:	Pravachana-Sároddhárah, Savyákhyánah.	A Jaina treatise in Prákrita, on the description of 276 means of Dharma (or virtue). Attached is a Gujaráthi commentary on the text.	Bhadra Báhu Svámi.
171	उत्तराध्ययनवृत्ति: (सुखबोधिका)स मला	Uttarádhyayana Vrittih (Sukha-Bodhiká) Samúla.	A Sanskrit commentary on Uttarádhyayana—one of the 5 Kalpa Sútras.	Devendra Gani
172	नन्द्यध्ययनवृत्ति:	Nandyadhyayana Vrittih.	A commentary on Nandyadhyayana Sútram—a sort of glossary of all the sútras.	Malayá Giri Súrih

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948	12	90,750	Devanágari.	Country made paper.	1818	Gujránwála	Lálá Karama Chand Bhábara.	New and incorrect. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Rare.
77	17	3,800	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Sanskrit. Very rare.
470	7	4,600	Do.	Do.	1580	Do.	Do.	Old and apparently correct; prose. Sanskrit. Very rare.
110	15	5,870	Do.	Do.	Not known.	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose.
76	15	3,375	Do.	Do.	Do.	Do.	Do.	Old and apparently correct. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Very rare.
344	18	18,750	Do.	Do.	Do.	Do.	Do.	New and apparently correct. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Rare.
349	13	12,564	Do.	Do.	Do.	Do.	Do.	Old and incorrect. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Incomplete. Very rare.
76	16	2,784	Do.	Do.	1855	Do.	Do.	New and incorrect. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Very rare.
129	6	4,483	Do.	Do.	1711	Do.	Do.	Old and incorrect. The text is written in Prákrit poetry and the commentary in Gujaráthi prose. Rare.
240	17	14,000	Do.	Do.	1603	Do.	Do.	Old and incorrect. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Very rare.
134	15	7,732	Do.	Do.	1425	Do.	Do.	Very old and apparently correct; prose. Sanskrit. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
173	हरिभद्रीवृत्तिः	Hari Bhadrí-Vrittih.	A commentary on Nandyadhyana Sūtram, a sort of glossary of all the Sútras.	Pandit Haribhadrá Chárya. ...
174	उत्तराध्ययनवृत्तिः समूला	Uttarādhyayana Vrittih Samúla.	A commentary on Uttarádhyayanam, one of the 5 Kalpa Sūtras. The codex comprises also the text.	Anonymous ...
175	अनयोगद्वारसत्रम	Anuyogadvára Sútram.	Gives an account of the method of defining and explaining the Sūtras.	Do. ...
176	अनद्वारसत्रवत्तिः	Anuyogadvára Sútra-Vrittih.	A Sanskrit commentary on Anuyoga dvára Sútra (No. 175).	Pandit Hema Chandra.
177	कम्मग्रन्था ऽवचरिः	Karma Granthávachúrih.	A commentary on Karma-Grantha, 10th of the Angas, describing the good or evil actions and their results.	Anonymous ...
178	सव ...	Do. ...	Do. ...	Guna Ratna Munindra.
179	षडावश्यकसत्रावचरी	Shadávasyaka Sútrávachúrih.	A Sanskrit commentary on Shadávasyaka Sútram, a work on Jaina religion.	Hari Bhadrácháryah.
180	षडावश्यकसत्रवृत्तिः	Shadávasyaká Sútra Vrittih.	Do. ...	Anonymous ...
181	क्षत्रसत्रवृत्तिःसमूला	Kshetra-Sútra Vrittih Samúla.	A Sanskrit commentary on Kshe'tra Sútram, a description of the world. The codex comprises also the text.	(Text) Haribhadrá Chárvah. (Comtry) Sri Prabhánand Súrih.
182	सिद्धपञ्चाशिका सव्याख्याना	Siddha-Panchásiká Savyákhyáná.	A commentary on Siddha-Panchásiká, a description of Siddhas. The codex comprises also the text,	Devendra Súrih...
183	कम्मग्रन्थावचरी समूला	Karma-granthávachúrih Samúlá.	A Sanskrit commentary on Karmagrantha, a work on the description of good or evil actions and their results. The codex comprises also the text.	Sríchandra Yatih
184	चतुश्शरणावचरिः समूला	Chatussaranávachúrih Samúlá.	A Sanskrit commentary on Chatussaranam, a work on the description of four Saranas (protections), that is (1) Sidha-Sarana (or coming under the protection of a Siddha or sanctified person) ; (2) Sádhu-Sarana (or coming under the protection of Sádhu or monk).; (3) Kevalí Prápya Dharma Sarana (or coming under the protection of the first Tírthankara).; (4) Arihanta Saranam (or coming under the protection of Arihantas (or 24 Tirthankaras). The codex comprises also the text.	Vira Bhadra Swámí

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
50	15	2,336	Devanágari.	Country made paper.	1615	Gujránwála	Lála Karma Chanda Bhábará.	Old and incorrect; prose. Sanskrit. Very rare.
177	13	6,050	Do.	Do.	1525	Do.	Do.	Very old and incorrect. The text is written in Prákrita Gáthá and the commentary in Gujaráthi prose. Rare.
46	11	1,550	Do.	Do.	1594	Do.	Do.	Old and apparently correct. Prákrita Gátha.
96	15	5,700	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; prose. Sanskrit. Rare.
46	22	4,554	Do.	Do.	1457	Do.	Do.	ery old and apparently correct; prose. Rare.
71	24	5,500	Do.	Do.	1630	Do.	Do.	Old and apparently correct; prose. Sanskrit. Very rare.
66	22	6,050	Do.	Do.	1480	Do.	Do.	Very old and apparently correct; prose. Sanskrit.
26	24	2,770	Do.	Do.	1572	Do.	Do.	Very old and apparently correct; prose. Sanskrit.
14	17	705	Do.	Do.	1764	Do.	Do.	Old and incorrect. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Very rare.
7	13	384	Do.	Do.	1611	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Rare.
61	20	9,810	Do.	Do.	Not known.	Do.	Do.	Old and apparently correct; Incomplete. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Very rare.
5	18	300	Do.	Do.	Do.	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
185	नाभयस्तवनम सावचरि ॰	Nábhya-Stavanam Sávachúrih.	A hymn in praise of Rishabha (Vrishabha) Deva—first Tírthankara of Jains. Attached is a commentary on the text.	Vijaya Tilakacharyah ...
186	सज्जनचित्तवल्लभम्	Sajjana-chitta-Vallabham.	A lecture on the true knowledge and the religion of Jains.	Mallishena Munih
187	मनिविचारःप्राकृतम् ॰	Muni-Vichárah (Prákritam).	A dessertation on asceticism.	Bhadra Báhu Svámí ...
188	सभाषितगाथा सटब्बा ॰	Subháshita Gáthá Sa-tabbá.	A collection of the lectures of different authors, on Jain religion. Attached is a commentary on the text.	Anonymous ...
189	लोक नालिद्वत्रिंशिका सावचरिः ॰	Loka-Náli-Dvátrin Sika, Sávachúrih.	A Jaina work on the measurement of world. Attached is a commentary on the text.	(Text) Anonymous (Comty) Jnána Ságarah.
190	भावारिवारणस्तोत्रम् सावचरिः ॰	Bhávári-Varana Stotram Sávachúrih.	A hymn in Sanskrit verses, in praise of Mahá Víra Svámi, the 24th Tírthankra of Jains.	Anonymous ...
191	द्विजवदनचपटा (वियाङ्कुशोवा) ॰	Dvija-Vadana Chapetá (or Vedánkushah).	An essay of Jain religion refuting the theories of Bráhmanas following the Vedas.	Hema Chandra Súrih ...
192	प्रत्याख्यानसत्रवृत्तिः समला ॰	Pratyákhyána-Sútra-Vrittih, Samúlá.	A Sanskrit commentary on Pratyákhyána Sútram, directions for renouncing all worldly things. The codex comprises also the text.	Tilakácháryah ...
193	सन्देहदोलावली स टीका	Sandeha-Dolávali Satiká.	A dessertation on doubt. Attached is a commentary on the text.	[Text] Jina Datta Súrih ... [Com:] Jaya Ságara Súrih ...
194	सभाशृङ्गारः ... ॰	Sabhá-Sringárah.	An index of worldly things used in the court of a Rájá.	Anonymous ...
195	सम्यक्त्वस्तवा ऽवचूरिः समला ॰	Samyakta-Stavavachúrih Samúlá.	A commentary on Samyakta-Stava, a description of Samyakta (or faith in Jaina religion). The codex comprises also the text.	Muni Meruh ...
196	जीवविचारबालावबो धः समूलः ॰	Jiva-Vichára-Bálávabodhah Samúlah.	A commentary in Gujaráthí on Jiva-Vichárah, a dessertation on Soul. The codex comprises also the text.	Anonymous (by a woman) ...

No of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	REMARKS.
4	18	261	Devs-nágari.	Country made paper.	Not known	Gujránwála	Lálá Karma Chand Bhábhará.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Rare.
4	10	56	Do.	Do.	Do.	Do.	Do.	New and incorrect poetry; Sanskrit. Very rare.
1	13	20	Do.	Do.	Do.	Do.	Do.	New and apparently correct; poetry. Prákrita. Very rare.
17	9	589	Do.	Do.	1677	Do.	Do.	Old and apparently correct. The text is written in Prákrita Gáthá and Tabbá (or commentary) in Gujaráthí prose. Rare.
3	17	234	Do.	Do.	Not known.	Do.	Do.	New and incorrect. The text is written in Prákrit poetry and the commentary in Sanskrit prose. Very rare.
3	22	277	Do.	Do.	1727	Do.	Do.	Old and incorrect poetry and prose. Sanskrit. Very rare.
32	13	1,024	Do.	Do.	1868	Do.	Do.	Very new and incorrect; prose. Sanskrit. Very rare.
3	14	156	Do.	Do.	Not known.	Do.	Do.	New and incorrect. The text is written in Prákrita Gáthá and the commentary in Sanskrit prose. Very rare.
18	21	1,842	Do.	Do.	1594	Do.	Do.	Very old and apparently correct. The text is written in Prákrita poetry and commentary in Sanskrit prose. Very rare.
13	15	456	Do.	Do.	1708	Do.	Do.	Old and incorrect; prose. Partly Sanskrit and partly Gujaráthí. Rare.
2	20	194	Do.	Do.	1583	Do.	Do.	Old and incorrect. The text is written in Prákritá poetry and the commentary in Sanskrita prose. Rare.
10	13	290	Do.	Do.	1644	Do.	Do.	Old and incorrect. The text is written in Prákrita poetry and the commentary in Gujaráthí prose. Rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
197	सम्बोधसत्तरी सटीका	Sambodha-Sattari Satíká.	70 Gáthás on the knowledge of the Universe and the Jain religion. Attached is a commentary on the text.	Jayashekharah...
198	भववैराग्यशतकम् सटीकम्	Bhava-Vairágya-satakam Satikam.	A Jaina work on the Vairágya (or freedom from all worldly desires). Attached is a commentary on the text.	Anonymous ...
199	सन्तारकप्रकीर्णकाव चूरिः समूला	Sanstáraka-Prakírnakávachúrih Samúlá.	A commentary on Sanstáraka Prákírnaka, directions to be read at the time of the preparation for death. The codex comprises also the text.	Do. ...
200	आगमसारः(गुजराथी	Agama Sárah (Gujaráthí).	A compendium in Gujaráthí, of all the Sútras of Jaina religion.	Deva Chand Munih.
201	ज्ञानार्णवः ...	Jnánàrnavah ...	A Sanskrit treatise on the description of Yoga system according to the Jaina religion.	Sri Subh Chandra Munih.
202	लब्धिस्तवःसव्याख्यानः	Labdhistavah Sa-Vyákhyánah.	A work on the description of Labdhih (results arising from asceticism). Attached is a commentary on the text.	Vihára Rishih ...
203	उपदेशमालासव्याख्याना	Upadesa Málá Savyákhyáná.	A lecture on Jaina religion and true knowledge of Universe. Attached is a commentary in Sanskrit, on the text.	Dharma Dása Gani.
204	प्रद्युम्नचरित्रम् (गुजराथी)	Pradyumna Charitra(Gujaráthi).	A legendary work on the life of Pradyumna, according to the religion of Jainas.	Anonymous ...
205	तदेव ...	Do. ...	Do. ...	Dharma Múrtih Súrih.
206	चित्रसेनपद्मावती कथासटिप्पणी	Chittra Sena Padmávati-Kathá Satippani.	A tale of Rájá Chittra Sena and his wife Padmávati.	Páthaka Rájavallábha.
207	विश्रामस्तोत्र विंशति प्रकाशः	Visráma Stotra Vinsati Prakásáh.	A description of the 20 different subjects such as Bhavan &c., according to the theory of Svetámbari Jainas.	Pandit Hema Chandrá Chárya h.

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	Remarks.
4	10	241	Devanágari.	Country made paper.	1554	Gujránwála	Lálá Karma Chanda Bhábhará.	Old and incorrect. The text is written in Prákrit Gatha (poetry) and the commentary in Gujaráthí prose. Rare.
7	18	341	Do.	Do.	1554	Do.	Do.	Old and apparently correct. The text is written in Prákrit poetry and the commentary in Gujaráthí prose. Rare.
7	17	431	Do.	Do.	1583	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Rare.
18	22	1,200	Do.	Do.	1847	Do.	Do.	New and incorrect; prose and poetry; Gujaráthí. Very rare.
10	10	250	Do.	Do.	Not known.	Do.	Do.	New and apparently correct; poetry. Sanskrit. Rare.
41	18	1,850	Do.	Do.	1868	Do.	Do.	New and incorrect. The text is written in Prákrita Gáthá and the commentary in Sanskrit. Rare.
38	28	3,700	Do.	Do.	1590	Do.	Do.	The text is written in Prákrita poetry and the commentary in Sanskrit prose. Very old and apparently correct. Rare.
29	13	900	Do.	Do.	1572	Do.	Do.	Old and apparently correct; poetry. Gujaráthí. Rare.
30	14	1,200	Do.	Do.	1653	Do.	Do.	Old and apparently correct; poetry. Gujaráthí. Very rare.
23	9	1,300	Do.	Do.	1699	Do.	Do.	Old and apparently correct. The text is written in Prákrita Sanskrit poetry and the commentary in Gujaráthí prose. Rare.
13	11	300	Do.	Do.	1870	Do.	Do.	New and incorrect poetry; Sanskrit. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
208	महामनिशालिभद्र चरित्रम् (गजराथी)	Mahamuni Salibhadara-Charitram (Gujaráthí).	A tale, in Gujaráthí song, of Sáli Bhadra Mahá-Muni.	Jina Sinhah ...
209	शालिभद्रधन्नाचरित्रम् (गजराथी)	Sálibahadra Dhavnachritram (Gujarathi).	A Gujaráthí song, on the life of Sáli Bhadra and Dhanna.	Do. ...
210	ढालसागरः (गजराथी)	Dhala-Sagarah (Gujarathí).	A Jaina legendary work on the following subjects: (1) The journey of Vásudeva. (2) His returning from the journey; the birth of Srikrishna and Nemi Nátha one of the 24 Tirthankaras. (3) Marriage of Rukmaní with Srikrishna (4 and 5). Story of Pradyumna, son of Srikrishna. (6) His interview with the mother; war with the father; and his marriage with Vaidarbhí. (7) Departure of Srikrishna to Khándava wood and his residence there for 1,300 years; and afterwards his departure to Dvárikapurí. (8) Description of the beauty of Dvárikápuri. (9) Annihilation of Srikrishna, Bali Ráma.	Guna Ságarah ...
211	प्रत्येक-बुद्धप्रबन्धः (गुजराथी)	Pratyeka-Buddha Prabandhah (Gujaráthí).	A Gujaráthí song on the description of Pratyeka Buddha (or a Jain ascetic who lives in seclusion and obtains emancipation for himself only).	Samaya Sundara Ganih ...
212	कथानककोषः	Kathának-Koshah	A collection of the stories of various Jain-devotees.	Anonymous ...
213	क्षमाबत्रसी (गजराथी)	Kshama.Batrisí (Gujaráthí).	A song in Gujaráthí in praise of Kshamá (forgiveness).	Samaya Sundara Ganih ...
214	नलदवदन्ती-कथा (गजराथी)	Naladava danti—Kathá (Gujaráthí)	A Gujaráthí song on the lives of Nala and Davadantí (or Damayantí) according to the Jain legendary works.	Anonymons ...
215	सम्बप्रद्युम्नचोपाई (गजराथी)	Samba-Pradyumna Chaupáí (Gujaráthí).	A Gujaráthí song on the lives of Samba and Pradyumna according to the Jain legendary works.	Samaya Saudara Ganih. ...
216	आदिनाथस्तवनम् सव्याख्यानम्	Adinátha Stavanam, Savyákhyánam.	A hymn in praise of Adinátha (or first Tírthankara *i. e.*, Rishbha Deva). Attached is a commentary on the text.	Vijaya Tilakah...
217	उपकेशगच्छपट्टावली (गजराथी)	Upakesá Gachchha Pattávalí (Gujaráthí).	A work on the description of the dynasty of Upakesá Gachchha (a sect of Jaina beginning from Upakesá Munih).	Jina Ranga Súrih.

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11	17	300	Devanágari.	Country made paper.	1709	Gujránwála	Lalá Karma Chanda Bhábharà.	Old and apparently correct; poetry. Gujarathí.
13	16	309	Do.	Do.	1665	Do.	Do.	Old and incorrect; poetry. Gujaráthí. Very rare.
220	14	5,400	Do.	Do.	1848	Do.	Do.	New and incorrect; poetry. Gujaráthí. Rare.
34	11	90	Do.	Do.	Not known.	Do.	Do.	Old and incorrect; poetry. Gujaráthí. Very rare.
42	16	1,668	Do.	Do.	1800	Do.	Do.	New and incorrect; partly prose and partly poetry. Prákrit and Sanskrit. Rare.
4	9	54	Do.	Do.	1742	Do.	Do.	Old and incorrect; poetry. Gujaráthí. Rare.
28	18	1,418	Do.	Do.	1665	Do.	Pandit Basanti Rikhi Puj	Old and apparently correct; Poetry. Gujaráthí. Rare.
14	17	750	Do.	Do.	1716	Do.	Do.	Old and apparently correct; poetry. Gujaráthí. Rare.
4	19	283	Do.	Do.	1736	Do.	Do.	Old and apparently correct. The text is written in Prákrita poetry and commentary in Sanskrit prose.
9	12	279	Do.	Do.	1854	Da.	Do.	New and incorrect; poetry and prose. Sanskrit mixed with Gujaráthí. Rare. Upakeśá was the first man of Bíjamati sect of Jainas.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
218	जगन्धरपट्टावली	Jugandhara Pattávalí.	A work on the description of Jugandhara dynasty (or sect of Jainas beginning from Jugandhara Munih)	Benamána Sinha
219	गातमपच्छाचापाई (गजराथी)	Gautama Prichchha Chaupái (Gujaráthi).	An epitome in Gujaráthí song, of Gautama Prichchhá a lecture on Jain religion.	Banka Chúlakavih
220	आद्रकमारऋषिचा पाई(गजराथी)	Ardra Kumára Rishi Chaupái (Gujaráthi).	A Gujaráthí song on the life of Ardra Kumára Rishi.	Jnána Ságarah
221	साभाग्यमञ्जरी समला	Saubhágya Manjarí Samúlá.	A Sanskrit commentary on Kalyá namandira Stotra, a hymn in praise of Jina Deva. The codex comprises also the text.	Siddha Sena Divákarah.
222	पिण्डविशुद्धिवृत्तिः समूला	Pinda Vishuddhi Vrittih Samúlá.	A commentary on Pinda Vishuddhi Sástram a work giving an account of the causes of hunger and the nature of food to be taken. The codex comprises also the text.	(Text) Jina Vallabah. (Comtry.) Hridaya Sinha Súrih.
223	जनशास्त्रसारः (हिन्दी)	Jaina Sástra Sárah (Hindí).	A compendium, in Hindí, of the Jain Scriptures.	Anonymous.
224	तरापन्थीकेतराद्वार (गुजराथी)	Terapanthi.-ke-Tira Dvára (Gujaráthí).	A work on the description of the theory of Tera Panthis, a sect of Jaina.	Bhishma Tera Panthí.
225	अट्ठावन बोल (गुजराथी)	Atthávan Bola Gujaráthí.	A work on the religion of Dhundhiá Jainas.	Anonymous.
226	अध्यात्मकल्पद्रुमः सटीकः	Adhyátma-Kalpa Drumah, Satikah.	A work on true knowledge of the universe and Jaina religion. Attached is a commentary on the text.	(T.) Ratna Chandra Súrih. (C.) Sri Muni Sundara Súrih.
227	जन स्वरूप (पञ्जाबी)	Jaina Svarupa (Panjábí).	A work in Punjábí, on the description of Jaina religion.	Anonymous.
228	अध्यात्म-परीक्षा सटीका	Adhyátma-Paríkshá Satiká.	A work on the Jaina religion describing the signs of a man having true knowledge of the universe. Attached is a commentary on the text.	Anonymous.
229	खण्डायोजन (गजराथी	Khandá Jojana (Gujaráthí).	A work on the measurement of of Jambu Dvípa.	Anonymous.
230	चक्रवन्त के बोल (गजराथी)	Chakravanta ke Bola (Gujaráthí).	A description of the sovereigns in the time of each Tírthankara.	Anonymous.
231	अध्यात्मसारः ...	Adhyátma Sárah	A Sanskrit work on the true path of salvation according to the Jaina theory.	Yaso-Vijaya Ganih
232	स्थापनाद्विपञ्चाशिका (गजराथी)	Sthápanádvi Panchásika (Gujaráthí).	A Jaina work on the consecration of the images of Tirthankaras. Attached is a commentary on the text.	Sri Pása Chand.

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7	13	300	Devanágari.	Country made paper.	1820	Gujránwála.	Lálá Karma Chanda Bhábará	New and incorrect; poetry. Prákrita; incomplete. Rare.
5	16	280	do	do	1573	do	do	Old and incorrect; poetry. Gujarathí. Very rare.
10	16	451	do	do	1684	do	do	Old and apparently correct; poetry. Gujaráthí. Very rare.
16	13	420	do	do	1830	do	do	New and incorrect; poetry and prose. Sanskrit. Rare.
16	17	900	do	do	1849	do	do	New and incorrect. The text is written in Prákrita poetry and the commentary in Sanskrit prose. Rare.
10	10	210	do	do	Not known.	do	do	New, incorrect and incomplete; prose. Hindí. Rare.
10	14	350	do	do	1838	do	do	New and incorrect; prose. Gujaráthí. Very rare.
39	11	1,064	do	do	Not known.	do	do	Old and incorrect; prose, Gujaráthí. Very rare.
125	12	3,232	do	do	do	do	do	New and incorrect; prose and poetry. Sanskrit. Incomplete. Very rare.
10	13	264	do	do	do	do	do	New and incorrect; prose. Punjábí mixed with Hindí.
23	16	170	do	do	do	do	do	New and apparently correct. Incomplete. The text is written in Prákrita poetry and the commentary in Gujaráthí prose.
8	12	190	do	do	1726	do	do	Old and incorrect; prose. Gujaráthí. Rare.
2	12	45	do	do	1726	do	do	Old and apparently correct; prose. Gujaráthí. Rare.
3	14	1,106	do	do	1712	do	do	Old and apparently correct; prose. Sanskrit. Very rare.
3	12	218	do	do	Not known.	do	do	Old and apparently correct; poetry and prose. Gujaráthí.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
233	पुरुषार्थ सिद्धपाय (गुजराथी)	Purushártha -Siddhyupáya (Gujaráthí).	A Jaina treatise on the duties of Srávakas (or Jaina missionaries).	Amrta Chandrá cháryah.
234	सूतिका अधकार (गुजराथी)	Sútika Adhikára (Gujaráthí).	A dissertation on the impurity attached to a person from the birth or death of a relation of his, according to the Jaina religion.	Anonymous ...
235	नयचक्रम् (सटीकम्)	Naya Chakram (Satíkam).	A dissertation on the seven Nayas, known in the philosophy of Jainas. Attached is a commentary on the text.	Do. ...
236	नयविचारः (गुजराथी)	Naya-Vichárah Gujaráthí).	Do.	Do. ...
237	यन्त्रसग्रहः ...	Yantra Sangrahah	A collection of mystic diagrams, according to the Jaina religion.	Do. ...
238	षट्त्रिंशिकात्रितयवृत्तिः समूला	Shat-trinsiká-tritaya-Vrittih, Samúlá.	A commentary on the three Shat-trinsikás, *i, e.*, Pudgala Shat-trinsiká, Bandha-Shat trinsiká and Nigoda Shat-trinsiká. Attached is a commentary on the text.	Srí-Ratna Sinha Súrih ...
239	दण्डकषट्त्रिंशिका सटब्बा	Danda-Shat-trinsika, Satabbá.	A compendium of Bhagavati Sútram, 5th of the Angas of Jaina Scripture, treating of miscellaneous religious subjects. Attached is a commentary on the text.	Anonymous ...
240	षोडशकप्रकरणम् सव्याख्यानम्	Shodasaka-Prakaranam, Savyákhyánam	A Jaina work on the practice of Yoga (or meditation). Attached is a commentary on the text.	(Text) Anonymous (Comyo) Yaso Vijáya Ganih.
241	ओघनियुक्तिटीका	Augha-Niryuktitiká Samúlá	A Sanskrit commentary on Augha Niryukit, one of the Chhedas laying down the scheme of duties to be followed by the Sádhús (Monks). The codex comprises also the text.	Anonymous.
242	नानाशास्त्रसग्रहः (हुण्डी)	Náná Sástra Sangrahah (Hundí)	An epitome in Sanskrit, of all the Jaina Sútras.	Srí Jaya Soma Pandit.
243	कर्मग्रन्थावचूरीः	Karma-Granthávachúrih	A commentary on Karma Grantha, a work on the description of good and evil actions and their results.	Devendra Súrih.
244	भोज-चरित्रम् (हिन्दी)	Bhoja Chantriam (Hindí)	A Hindí song on the life of Rájá Bhoja of Dhárá Nagarí.	Kavi Mála.
245	सीता चोपाई (हिन्दी)	Sítá Chapái(Hindí)	A Hindí song on the life of Síta, according to the legendary work of Jainas.	Anonymus.
246	कथाकोषः ...	Katha Koshah	A collection of tales alluding to the Jains' religious qualities and their characteristics.	Brahma Nema Dattah

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS: A.D.	Where Deposited.	Name of person in whose possession MS. is deposited.	Remarks.
8	13	288	Devanágari	Country made paper	1851	Gujránwála	Lálá Karmá Chanda Bhábará	New and incorrect; poetry. Sanskrit and Gujaráthí.
1	13	26	do	do	Not known	do	do	New and incorrect; prose. Gujaráthí. Rare.
13	16	548	do	do	1735	do	do	Old and incorrect. The text is written in Sanskrit poetry and the commentary in Gujaráthí prose. Rare.
6	21	345	do	do	Not known	do	do	New and incorrect; prose. Gujaráthí. Rare.
9	9	208	do	do	do	do	do	New and incorrect; prose. Gujaráthí. Rare.
13	17	608	do	do	do	do	do	Old and apparently correct: the text is written in Prákrita poetry and the commentary in Sanskrit prose.
4	10	356	do	do	do	do	do	New, incorrect and incomplete. The text is written in Prákrita poetry and the commentary in Gujaráthí prose. Rare.
26	14	1,644	do	do	1670	do	do	Old and apparently correct; prose and poetry. Sanskrit. Very rare.
233	15	9,285	do	do	1870	do	do	New and incorrect. The text is written in Prákrit Gáthá and the commentary in Sanskrit prose. Rare.
423	13	14,000	do	do	1870	do	do	New and incorrect; partly poetry and partly prose. Rare.
362	14	10,354	do	do	Not known.	do	do	New and incorrect; prose. Sanskrit.
74	13	2,150	do	do	1690	do	Pandit Basanta Rikhi Púj	Old and incorrect; poetry. Hindí. Rare.
62	17	3,844	do	do	1640	do	do	Old and apparently correct; poetry. Hindí. Rare.
224	11	5,300	do	do	1740	do	do	This work belongs to the Digambarí Jaina.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman Character.	Subject-matter.	Name of Author.
247	प्रद्युम्नचरित्रम् ...	Pradyumna Charitram.	A Jaina legendary work on the life of Pradyumna, son of Sri Krishna.	Soma Kirtvá-chárryah.
248	महीपाल चरित्रम्	Mahípála Charitram.	A Prákrita poem on the life of Mahipála, a Jaina Rájá.	Munichandra Súrih.
249	नमस्कार बालावबोध: (गजराथी)	Namaskára-Bálávabodhah (Gujaráthí).	An explanation of the phrase used in salutation, in the beginning of the Jaina works.	Anonymous ...
250	जिनसहस्रनाम (गजराथी)	Jina-Sahasra Náma (Gujaráthi)	A Gujaráthí hymn of 1,000 names in praise of Jina or Tírthankara.	Banárasí Kavih
251	जम्मणमहिमा (प्राकृतम्)	Jammana-Mahimá (Prákritá).	A treatise in Prákrita on the greatness of the birth of Jina (or the last Tírthankara).	Anonymous ...
252	ऋषभ (वृषभनाथच रित्रम्	Rishabh (Vrishabha) Nátha-Charitram.	A Jaina legendary work on the life of Rishabh (or Vrishabha) Nátha, the first Tírthankara.	Sakala Kírtih ...
253	हरिबल चोपाई (गजराथी)	Haribala Chaupái (Gujaráthí).	A Gujaráthí poem on the life of Haribala—a hunter.	Anonymous
254	भक्तामरस्तोत्र (गजराथी)	Bhaktámara Stotra (Gujaráthí).	A commentary in Gujaráthí on Bhaktmara Stotra by Manatungá chárya, a hymn in praise of Tírthankaras.	Muni Síman dhara
255	पंचाचार:सव्याख्यान:	Pancháchára Savyákhyánah.	A work on the description of 5 Achára (or manners of action). These 5 Achára are; (1) Manner of knowing; (2) Manner of seeing; (3) Manner of honourable practices; (4) Manner of undergoing the austerity; (5) Manner of using the power. Attached is a commentary on the text.	Anonymous
256	क्षेत्रसमासप्रकरणम्	Kshetra-Samása-Prakarnam.	A work on Jaina religion describing all the holy places in Jambú Dvípa.	Anonymous
257	लघुचिन्तामणि: (गजराथी)	Laghu Chinta manih (Gujaráthí).	A Gujaráthí work on the theories of the Jaina religion.	do
258	बृहत्-कल्पसूत्रम् (प्राकृतम्)	Brihat-Kalpa Sútram (Prákritam.)	A religious treatise of the Jainas, on the characteristics of Jaina ascetics.	do
259	नवतत्वव्याख्या समूला	Navatatva-Vyákhya Samúlá.	A commentary of Navá-tatvam—a Jaina work on Nine Tatvas such as Jiva, Ajiva, &c. The codex comprises also the text.	do
260	कर्पूरप्रकराख्य समाषितम्	Karpúraprakarákhya Subháshitam.	A selection from different works on the duties of Jainas.	Hari Munih

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where Deposited.	Name of Person in whose Possession MS. is deposited.	Remarks.
128	17	5,550	Devanágari.	Country made paper.	1816	Gujránwála	Pandit Basanta Rikhi Púja.	New and incorrect; poetry. Very rare.
110	7	2,310	do	do	1659	do	do	Old and apparently correct; poetry. Very rare. Prákrita.
7	13	112	do	do	1714	do	do	Old and apparently correct; prose. Gujaráthí. Rare.
14	15	200	do	do	1742	do	do	Old and apparently correct; prose. Gujaráthí mixed with Hindustání.
21	8	500	do	do	1689	do	do	Old and apparently correct; prose. Prákrita.
222	10	4,628	do	do	1532	do	do	Very old and apparently correct; poetry. Sanskrit. Very rare.
7	31	1,008	do	do	1609	do	do	Old and apparently correct; poetry. Gujaráthí. Very rare.
12	22	1,141	do	do	1635	do	do	Old and apparently correct; prose. Gujaráthí. Rare.
1	7	65	do	do	1759	do	do	Old and apparently correct. The text is written in Prákrita poetry and the commentary in Gujaráthi prose. Rare.
14	7	224	do	do	1628	do	do	Old and apparently correct; prose. Prákrita.
4	11	136	do	do	1544	do	do	Old and apparently correct; poetry. Gujaráthí. Very rare.
25	7	525	do	do	1848	do	do	New and incorrect; poetry. Prákrita. Rare.
4	7	265	do	do	1759	do	do	Old and apparently correct; Prákrita poetry. The commentary is written in Gujaráthí prose.
16	15	700	do	do	Not known.	Lahore.	Pandit Jwála Datta Prasáda.	Old, incorrect and incomplete; poetry. Very rare.

No.	Name of MS. in Devanágari character.	Name of MS. in Roman character.	Subject-matter.	Name of Author.
261	भरव पद्मावतीकल्प:	Bhairava Padmávati Kalpah.	A Jaina's Tantric work treating of the worship of Padmávati Devi and Bhairava. The first, according to Jain religion, is the power (or Sakti) of their Tirthankaras and the second is the doorkeeper of them.	Malli Sena Súrih
	Anirdishtam—*(Miscellaneous).*			
262	षट शास्त्रविचार:	Shat-Sástra-Vechárah.	A dissertation on the six Schools of Philosophy.	Anonymous ...
263	षडोम्नाय: ...	Shadámnáyah.	A compendium in verses of the six Schools of Philosophy.	do ...
264	वादतरङ्गिणी: ..	Váda Tarangini.	A collection of the discussions on various different subjects.	Vararuchih ...
265	व्याख्यानप्रक्रिया	Vyákhyána Prakriyá.	A guide for commentator.	Sasi Devah ...

No. of leaves.	No. of lines on each page.	Extent in slokas.	Character.	Substance on which written.	Age of MS. A.D.	Where deposited.	Name of person in whose possession MS. is deposited.	Remarks.
62	21	1,300	Devá-nagari.	Country made paper.	1561	Lahore	Pandit Jwálá Datta Prasáda.	Old and apparently correct; partly poetry and partly prose. Very rare.
31	10	763	do	do	1685	do	do	Old, incorrect and incomplete; prose. Very rare.
114	4	1,021	do	do	Not known	do	do	Old and incorrect; poetry. Very rare.
90	8	1,350	do	do	do	do	do	New, incorrect and incomplete; prose. Very rare.
6	13	160	do	do	do	do	Pandit Bhagaván Dás.	New, incorrect and incomplete; poetry. Very rare.

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